

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



National Council

News

Page 6

CHAPEL OF ST. MARY THE VIRGIN, NASHOTAH HOUSE

Shown above is the high altar and sanctuary of the chapel where the Very Rev. Hamilton Nes, D.D., was installed as dean on the Feast of St. Michael and All Angels, September 29th. [See page 10.]

CH DIVINITY SCHOOL
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A. L. C. A.

The Church's Marriage Law

TO THE EDITOR: I don't suppose that I was the only one shocked by Mr. Kean's letter on the Church's marriage law. I, too, hope that that is not the official position of the Episcopal Evangelical Fellowship, for if it is, they are straying far from the meaning of their name.

Entirely apart from the two cases in point, which were probably honest attempts to administer an imperfectly worded law, and apart from any of the varying interpretations of that canon, the president of the E. E. F. seems to be taking not a Protestant position, as he claims, but an ultra "High Church" one. If there was one element in the Reformation that meant anything, it was the dependence of the reformers on the Word of God. In their attacks upon Catholic practice they consistently made the claim that these practices were contrary or repugnant to Scripture. While they were wrong to limit the work of the Holy Spirit to the Canonical Scriptures, yet I think our Church, for the most part, has followed the rule that the Holy Spirit doesn't contradict Himself and that the tradition and conciliar pronouncements on doctrine must agree with the Bible.

How then, can a person who claims to be "evangelical" assume that the Church has the right to set the words of the Son of God aside and substitute for them the "mind of the Church"? Even if an un-

scriptural canon were passed unanimously by both bishops and deputies—even if a so-called Ecumenical Council approved it—or if the Pope, himself, pronounced it—or if the Archangel Michael appeared over the altar of St. Mary the Virgin bearing it written in letters of gold on adamantine stone—it would still be wrong. There have been false visions; there have been antipopes; there have been latrocinia before now.

The question of Fundamentalism is entirely beside the point. Textual criticism only makes the 31st and 32nd verses of Matthew (5) all the stronger and no higher criticism I have read (except some who think of the whole Gospel as an unpleasant dream), seems to alter the meaning of our Lord's injunction. It is in the Scripture (the evangel of the E. E. F.) and you don't have to be a fundamentalist to see it.

Nor, indeed, is there any truth in his allegation that anyone considers divorce an "unforgivable sin." There is no question in the controversy about divorce; what we are concerned with is the sin of adultery (also forgivable, but only on confession and repentance) and the fact that the Church can't be a party to such a sin. Mr. Kean operates under the delusion that marriage is a sacrament necessary to salvation.

The point, finally, is this: He forgets that no one *has* to get married and he places the human *right* to marriage over

Christ's plain teaching on the subject. Christianity in practice is the subjection of the will of the individual to the Will of God, as expressed and revealed in His Incarnate Son, Jesus Christ. Before the throne of God we claim no rights; we appeal only to His Mercy.

Perhaps the Reverend Mr. Kean is not a Christian at all but a Humanist.

(Rev.) FORREST E. VAUGHAN,
Ocean City, N. J.

TO THE EDITOR: In the Church papers, and also in the public press, the Bishops of Lexington and Michigan have declared that their action in the marriages of priests of this Church to divorced women is in accordance with the new marriage canons. But in their position on this matter, the two Bishops have divorced the canons from their necessary relation to the doctrine and tradition of the Church, and have based their action upon a legalistic interpretation of the canons alone. The two Bishops, and their advisors, have failed to realize the following facts:

(1) No canon can be rightly so interpreted as to contravene and nullify the Constitution of the Church. If the canon did this, the canon would be *ultra vires* and without force.

(2) The Prayer Book is an integral part of the Constitution of this Church, and the marriage of these priests to divorced women contravenes, and holds up to ridi-

A Problem for the Seminaries

The cost of living helps bridge the gaps in conversation, but causes some chasms of its own.

The Seminaries have begun another year still holding the line (spelt b-a-g) because they cannot increase their charges to students who are preparing for the ministry. Their problem belongs to the whole Church and ought to be upon the conscience of every member.

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cule, the Prayer Book doctrine as to marriage. Canons 17 and 18 must be construed in accordance with the doctrine of this Church as declared in the form of Solemnization of Matrimony in the Prayer Book.

(3) No priest is obliged to be married to a divorced woman, and if he chooses to do this he shows himself unfitted for further service in the ministry of this Church.

(4) Whatever interpretation may be placed upon the new canons, no bishop of this Church can, with loyalty to the doctrine and teaching of the Prayer Book, sanction the marriage of a priest to a divorced woman.

The sanction of these marriages has been a shock to the whole Church, and to many people who have no connection with the Church. One or two of our Church papers have, strangely, attempted to defend these marriages on the ground that whatever is allowable for the laity must be allowable for the clergy.

But the Prayer Book teaches specifically that the priest's family as well as the priest himself are to be "wholesome examples and patterns to the flock of Christ," and every priest is required to promise this at his ordination. (See the service for the ordination of priests in the Prayer Book.)

Even if it be held that the new canons allow it, it should be evident to all that the marriage of priests, or bishops, to divorced women is not for the good of the Church, or of its work for men. St. Paul tells us that for a Christian (and certainly therefore for a priest or a bishop) some things which may be within the law are not expedient.

For the sake of the Church, and for the relief of our shocked and dismayed people, the bishops of the Church must give spiritual and moral leadership in this matter. The House of Bishops is, fortunately, to meet in November. It is to be expected that, at that meeting, the bishops will officially declare that the canons cannot be rightly construed in a way which nullifies the Constitution and which contravenes the teaching of our Lord, and the doctrine of this Church as to the sanctity of marriage, and that, in the judgment of the House of Bishops, no bishop can, with loyalty to the doctrine and teaching of the Prayer Book, sanction the marriage of a minister of this Church to a divorced woman whose husband is still living.

Such a declaration is not only within the powers of the bishops, but is in accordance with their duty and responsibility as the leaders and chief pastors of the Church. Such action by the bishops will greatly relieve the present situation and will restore the confidence of the clergy and people of the Church. It must not be forgotten that the very life of the home and family depends upon the sacredness of marriage—and that the sacredness of marriage depends upon its permanence and indissolubility.

(Rev.) ROELIF H. BROOKS,
(Rev.) G. F. BURRILL,
(Rev.) DANIEL CORRIGAN,
(Rev.) E. H. ECKEL,
(Rev.) DEAN R. EDWARDS,

(Rev.) CHARLES L. GOMPH,
(Very Rev.) W. D. F. HUGHES,
(Rev.) LESLIE LANG,
(Rev.) NELSON W. MACKIE,
(Rev.) LAURISTON L. SCAIFE,
(Rev.) ALBERT J. M. WILSON.
Portland, Maine.

West Indian Consecration

TO THE EDITOR: Professor Young [L. C., June 29th] is correct in stating that several natives of the West Indies have been raised to the episcopate, although the recently consecrated Bishop of Kingston is the first "colored" priest to be so honored.

No doubt he will welcome this further correction: the name of the former Archbishop of the West Indies to whom he refers is the Most Rev. Edward Hutson; the Ven. Eyre Hutson, first Archdeacon of the Virgin Islands, was the Archbishop's father.

The future Archbishop was born in the old rectory here and later served his father as curate, and not in Antigua as stated by your correspondent. At that time St. Thomas was the capital of the Danish West Indies, bought by the United States in 1917 for \$25,000,000, and renamed the Virgin Islands of the United States. Two years later the Bishop of Antigua relinquished jurisdiction and the Virgin Islands parishes were placed under the Missionary District of Puerto Rico.

The people of All Saints' Parish and the island of St. Thomas are proud of their most distinguished "son of the soil," and would appreciate having the correct facts published.

(Ven.) JOHN SWINSON.

Virgin Islands.

Three Hours Clarified

TO THE EDITOR: May I ask your support in the endeavor to remove an amazing bit of ignorance which seems to be generally prevalent, in regard to the crucifixion of Christ?

Our Lord was upon the cross for six hours, not three. According to St. Mark's Gospel, He was nailed on the cross at the third hour—9 AM—and died at the ninth hour—3 PM. That makes six hours—not three.

The "Three Hours Service" is commonly said to be in commemoration of the time He hung on the cross. That error is supported by the hymn which says: "And all three hours His silence cried."

The Three Hours commemorates the Great Darkness. At noon the sun was veiled, and stayed dark until three. That was not an eclipse. It could not possibly have been an eclipse, because the Passover must always occur at the time of the full moon, since Moses and the Israelites required the light of the full moon to make their escape from Egypt.

Churches which place six candles upon their altars do so in honor of the Six Hours of the crucifixion—each hour transformed into a light forever.

(Rev.) IRWIN ST. JOHN TUCKER.
Chicago.

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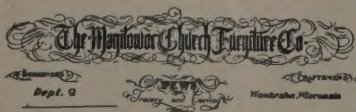
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Some Typical Teachers' Lesson Outlines

THE teacher who comes to the class period with no clear plan or purpose only courts another failure or mediocre lesson. Either he has an outline on paper, or a memorized plan in his head. A few people, used to public appearance, can so marshal their materials mentally that they know exactly what they will do. They have made the inward decision, "I will do this first, then tell this story, and leave time for that activity at the end."

But for most teachers a written outline is necessary. It is the evidence of one's preparation—a weapon ready at hand in all unforeseen surges of the class movement. It gives balance and proportion to the timing. Kept in one's notebook, it serves as a reminder for improvement, and a ready record of preceding Sundays.

Just how to make a teaching outline as you get up your lesson is entirely a personal matter. Some will be very complete and detailed. Others will be only a few items on a card, with headings which mean something to the teacher.

YOUR PLAN OF ATTACK

To be specific, the following outlines have been prepared and used by real teachers. The first is a lesson in Christian nurture, 7th grade. Note that this teacher stresses places and movement:

Standing, silent: then class prayer together. Seated in circle: (a) call for reports: John . . . size of Sea of Galilee. Wilbur . . . definition of a miracle.

b) Tell: "A Busy Day" [Outlined in detail.]

c) Discussion: What makes us well? Health.

Knowledge. Why could our Lord Heal? His power over nature. (the storm)

Go to table: Work on lantern slides.

The next outline is on Church History, using Bishop Wilson's "Divine Commission." It features careful timing:

9:50-Open: Discuss, What is a monk? A nun?

A young Egyptian 250 years after Christ (Anthony). Discuss Anthony's decision. Have pupil read St. Matthew 19: 16-23 (Rich Young Ruler). Is this a call for everyone? Tell the story of St. Martin and the cloak, and the story of St. Anthony and the followers.

10:05-Pass out workbooks. Study and write p. 45.

10:20-Close books. Discuss life in a monastery:

Prayers—work—manuscripts—teaching. Write p. 47.

10:40: Memory drill.

Note that this teacher thought out just when to give out the workbooks, when to open and close them, and preceding their use by some discussion or explanation of matter to be used therein. It is a great curse of workbooks that they

may take all the attention, are in hand all through the period, and cause lazy teachers to make no preparation.

OUTLINES ALWAYS

"Must I always make an outline?" asks the new teacher. The answer might well be, "Yes, every Sunday for at least two years." After that, your experience may carry you through a studied variation of listen: discuss, make, act, write, drill, each in the right proportion and order. Outlines are best always, if you ask me. If you have the textbook in your hand, I'm almost certain you did not prepare; if you have your own outline, I'm sure you did.

Possibly the greatest value of a plan, whether written or formed mentally, is that you have to make up your mind. Your mind for your pupils. Those precious forty minutes are the one time in a whole week when the Church, through you, has her chance. Textbooks are increasingly suggestive, not worked out. Editors more and more require that the teacher shall adapt, digest, select, condense, arrange, and invent material. In the planned presentation she must use every device which imagination, experience, ingenuity, and charm can devise. That is teaching.

The outline, then, is a little script for a well prepared drama with a limited cast. Better to say, "It says here," than, "I wish you'd behave."

(Teachers, and others with problems, are invited to write to the Rev. Dr. Victor Hoag, 1116 South College Avenue, Tulsa 4, Okla.)

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GENERAL

EPISCOPATE

Bishop Bowen Consecrated
Coadjutor of Colorado

The Rt. Rev. Harold L. Bowen, D.D., was consecrated Bishop Coadjutor of the diocese of Colorado at 10:30 AM on September 29th, the Feast of St. Michael and All Angels, in the Cathedral of St. John in the Wilderness, Denver. The Presiding Bishop was the consecrator, with Bishop Ingley of Colorado and Bishop Conkling of Chicago as co-consecrators. Bishops Brinker of Nebraska and Randall, Suffragan of Chicago, were the Presenting Bishops. Others taking part in the ceremony were Bishops Pardue of Pittsburgh, preacher; Essex of Quincy, litanist; Ziegler of Wyoming, epistoler; Moore, retired of Dallas, gospeler; and Atwill of North Dakota, consents of the House of Bishops. The Rev. Frs. John H. Scambler, rector of St. Peter's Church, Chicago, and R. Everett Carr, rector of Emmanuel Church, La Grange, Ill., were the attending presbyters. The Very Rev. Dr. Paul Roberts, dean of St. John's Cathedral, read the evidences of ordination; the Rev. Dr. Robert M. Redenbaugh, rector of St. Thomas' Church, Denver, read the consents of the standing committees; and the Hon. W. W. Grant, chancellor of the diocese of Colorado, read the evidences of election.*

There were four processions: the first consisted of the choir; the second, of the masters of ceremonies, the lay members of the standing committee and the board of trustees, and the chancellor; the third, of lay readers, the clergy of the diocese, and visiting clergy; the fourth, of the Bishops, their chaplains, Fr. Bowen, and the Presiding Bishop. When the Creed was said, Fr. Bowen was presented by Bishops Brinker and Randall. Fr. Bowen

*The Rev. Harry Watts, canon of the Denver Cathedral, was master of ceremonies; the Rev. Charles D. Evans, rector of St. Andrew's Church, Denver, was assistant master of ceremonies; the Rev. Edward C. Turner, rector of Ascension and Holy Trinity Church, Pueblo, Colorado, was the deputy registrar; and the Rev. M. Lewis Marsh, vicar of the Church of the Transfiguration, Evergreen, Colorado, was assistant deputy registrar. The chaplains were the Rev. John Foster, to the Presiding Bishop; the Rev. John M. Young, to Bishop Ingley; the Rev. Frank C. Alderson, to Bishop Conkling; and the Rev. David A. Jones, to Fr. Bowen. The Rev. Frs. Jones and Walter Williams were the co-chairmen of arrangements.

then said the Promise of Conformity, and Bishop Essex read the Litany. The *Veni, Creator Spiritus* followed.†

After the *Veni, Creator*, Bishop Bowen was invested with the episcopal ring, pectoral cross, chimere, and crozier, as the symbols of his office as a chief shepherd.

The service reached its climax when the Presiding Bishop and the other Bishops present assembled in the crossing of the cathedral, laid their hands on the head of the Bishop-elect, and said:

"Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness."

When the Holy Eucharist was completed, Dr. Bowen went to the Chapel of St. Martin in the cathedral, where he was vested in cope and mitre, and gave his blessing to the faithful.

The luncheon in honor of the new Bishop Coadjutor and Mrs. Bowen was held in the Silver Glade Room of the Cosmopolitan Hotel, Denver. The Hon. W. W. Grant was the chairman. A tea for Mrs. Bowen was given later in the afternoon in the tennis house of the home of Senator Phipps of Colorado.

The Coadjutor is to have jurisdiction over all the missions of the diocese, and candidates for Holy Orders, and is to be head of the bishop and council. Confirmations in the parishes are to be divided between the two Bishops. Dr. Bowen's first appointment is on Sunday, October 5th, at the Church of the Transfiguration, Evergreen, where many years ago he said his first Eucharist in the diocese. That evening he will preach at the Church of the Redeemer, Denver. Bishop Bowen's schedule calls for 34 visitations during the remainder of the year.

Gifts to the Bishop include the pectoral cross from his family; the episcopal ring from the clergy of the diocese of

†Other hymns sung during the service were "Christ, the fair glory of the holy angels," "Day by day," "Come, labor on," "Oh Master, let me walk with thee," "He who would valiant be," "Father, we thank thee," and "Ye watchers and ye holy ones."

Chicago; a cope and chimere from Mrs. George Craig Stewart, from the vestments of the late Bishop Stewart of Chicago; his vestments from the congregation of St. Mark's Church, Evanston, Ill., and a precious mitre from his assistants, the Rev. Frs. Frank C. Alderson and Robert L. Miller.

Bishop Bowen was born in Dighton, Mass., April 27, 1886, the son of David Irving Bowen and Rebecca Talbot (Briggs). He attended St. Stephen's College, and was graduated from the University of Oklahoma with the degree of A.B. in 1909. He took his work in theology at Seabury Divinity School, and was graduated with the B.D. in 1918. Seabury-Western Theological Seminary later awarded him the degree of D.D., *honoris causa*, in 1934. He was married to Miss Elizabeth Sherrill Cockle in 1916. Bishop Brooke of Oklahoma ordained him to the diaconate in 1910 and to the priesthood in 1911. Fr. Bowen's ministry has been at St. Paul's Cathedral, Oklahoma City, Okla.; St. Luke's, Chicasha, Okla.; St. Martin's, Omaha, Nebr.; St. Paul's, Peoria, Ill.; and St. Peter's, Chicago. Before his election to the episcopate, he had been rector of St. Mark's Church, Evanston, Ill., since 1930.

Bishop Creighton to Retire

Bishop Creighton of Michigan has announced his intention to retire on March 31, 1948. The standing committee upon

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motion granted the permission requested by the Bishop. A copy of the letter, with a letter from the standing committee, has been sent to every priest and vestry in the diocese, and Bishop Creighton has already written a letter to the Presiding Bishop. The letter will be presented to the House of Bishops, which is to meet in Winston-Salem, N. C., November 4th to 7th. The full text of the Bishop's letter follows:

"In view of the fact that I have had a series of heart attacks and am suffering from serious hypertension, it is my purpose to resign as Bishop of Michigan at the November meeting of the House of Bishops, my resignation to take effect March 31, 1948. I feel, nevertheless, that you should be in accord with my purpose and give your consent.

"Therefore, I am reluctantly and with a sense of frustration, in the first instance, offering my resignation to the standing committee of the diocese, and requesting you to grant your permission to me to write to the Presiding Bishop offering my resignation to be submitted by him to the House of Bishops.

"Needless to say that it is hard to break the ties with Michigan and with you which have bound us together in happy fellowship for ten years."

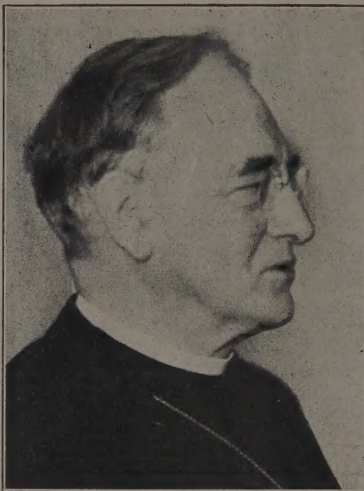
The Bishop has indicated that he will give his consent to the diocesan convention at its regular meeting on January 28th for the election of a Bishop Coadjutor.

House of Bishops to Meet

The Presiding Bishop has sent a formal notification to the members of the House of Bishops that the House will meet in St. Paul's Church, Winston-Salem, N. C., from November 4th to 7th. The meeting will begin with a celebration of the Holy Communion at St. Paul's at 9:30 AM, November 4th. After the service, the Very Rev. Hughell E. W. Fosbroke, dean-emeritus of the General Theological Seminary, will deliver two lectures, and in the afternoon the Rev. Samuel McCrea Cavert, general secretary of the Federal Council, will speak and lead a conference on "the World Council of Churches."

Business sessions will begin at 9:30 AM, November 5th. Among matters to be dealt with are the resignations of the Bishops of Alaska, Hankow, New Hampshire, Western North Carolina, and the Suffragan of Chicago; the election of a Bishop of Alaska, if Bishop Bentley's resignation is accepted; and the election of a Suffragan Bishop of Wyoming, if approval is given. There will also be a report from a special committee on procedure under marriage legislation.

Other matters to come before the House include the discussion of the



BISHOP CREIGHTON: To retire on March 31, 1948.

agenda of the Lambeth Conference; discussion of the program of evangelism; proposals from the Philippine Independent Church [L. C., September 7th]; and the discussion of the psychiatric examination of candidates for Holy Orders.

NATIONAL COUNCIL

September Meeting

By ELIZABETH MCCrackEN

The September meeting of the National Council, held September 23d to 25th, concerned itself with two matters of unusual interest. The first of these was the plan submitted by Robert D. Jordan, director of the Department of Promotion, for raising the \$1,000,000 in 1948 for the Presiding Bishop's Fund for World Relief. Mr. Jordan announced that to date the fund for 1947 was 97% secured, the amount being \$968,105.43. It is expected that the remainder of 3% will be raised well before the end of the year.

The plan for the 1948 campaign, entitled "A Million Dollars in Four Hours," suggested a service, to be held in all the churches throughout the land, at 11 AM on Sunday, February 29th. A special form of service will be prepared, in order that everywhere there may be the same lessons, hymns, and prayers. Radio time would be bought, over a nation-wide net-work, so arranged that the period from 11:30 to 11:45 would be secured in each of the four time zones in the United States. At exactly the correct time in the service, a radio and loud-speaker, having been set up in every church and tuned to the proper station in advance, would be turned on and the

Presiding Bishop would speak for twelve minutes. At the end of the address, the rector or other priest taking the service would give a short talk on local responsibility, and an offering would be taken. The preliminary work would have acquainted the people all over the land with the need. Mr. Jordan expressed confidence that this method would bring in the \$1,000,000 on that one day, within the course of four hours.

PLAN NOT ORIGINAL

There was a startled silence when Mr. Jordan finished his presentation of this plan. Before discussion could begin, he stated that the plan was not original, that a number of bishops had used it in their dioceses with excellent results. All that his department did was to adapt the plan to a national basis.

Bishop Dun of Washington opened the debate that followed:

"In my small experience in the episcopate, I think that energy and enthusiasm on the part of the bishop and the clergy raise the money, with little regard to promotional procedure. I believe that *any* procedure will answer *if* the bishop and clergy push the campaign. In my diocese, we raised our quota of the 1947 \$1,000,000 in the amount of 115%. We made an effort, but it was not a tremendous effort. And we did not use the plan of the Department of Promotion, preferring to use our own. Perhaps we might have got more with their plan; but, even so, we did get more than our quota."

Mr. Jordan said here that about 35% of the parishes and missions had no part in raising the 1947 fund. He felt that the "A Million Dollars in Four Hours" plan would bring them in.

The Presiding Bishop sounded a note of caution:

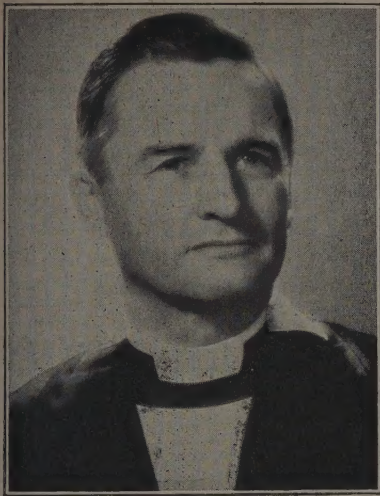
"Some churches will not want to use this plan. And we can't say to their rectors, 'If you don't, you will be wanting in loyalty to the doctrine, discipline, and worship of the Protestant Episcopal Church.' Even Mr. Jordan couldn't say that to them. Some bishops have said that they disapprove of the plan, and some are tentative in their judgment of it. What about them? We can never get *all* the people of our Church to join together in *anything* at all."

Mr. Jordan explained that bishops who preferred other plans would use them. The Department of Promotion was simply *offering* this plan. A large number of bishops had expressed approval of it, in writing.

Miss Adelaide T. Case of Massachusetts, referring to the offering, said:

"Aren't many people like me? I budget my resources early, with a certain allotment for the Church. I am adamant after I make my budget."

No one took up Miss Case's point.



BISHOP PEABODY: "People are not aware of what the sacrament is."

Bishop Mitchell of Arkansas, the next speaker, asked another question:

"What is the alternative plan? You don't raise \$1,000,000 by passing the plate."

Mr. Jordan replied with conviction, saying:

"It has been done this very year. Many parishes have raised their full quota in one offering."

Bishop Mitchell declared that it could not be done in the diocese of Arkansas, and Bishop Dun said with emphasis that neither could it in the diocese of Washington. No diocese in which it had been done was cited, but a number of parishes were mentioned informally. Bishop Mitchell then took the floor again:

"Four members of one of the parishes in Arkansas discussed this 'A Million Dollars in Four Hours' plan with me, when the opinions of bishops were asked about it. They were men of experience and knowledge. They said that if everybody *should* go to church on the day selected, they couldn't get inside, for lack of room. One or two didn't quite like the idea of a radio turned on in a church, with a loud-speaker, even if the apparatus couldn't be seen."

Samuel S. Schmidt of Harrisburg spoke to another point:

"I doubt if we can raise a million dollars in four months. Also, I think we should remember that it isn't for the Presiding Bishop to raise it. It is *our* job. I think it could be done in cash and pledges."

Bishop Peabody of Central New York asked if there were a circular, setting forth the fund, or if the results were to depend on a single speech of twelve min-

utes by the Presiding Bishop over the radio.

Mr. Jordan replied:

"Yes, a circular will be sent. Even if some people don't come to church but listen to the Presiding Bishop on the radio, at home, they will still be urged and inspired to give."

Bishop Randall, Suffragan of Chicago, carried the discussion into a wider field:

"Possibly I am old-fashioned. If the National Council approves this plan, I think we should safeguard it so that people won't think it is the *only* plan. It is a good start that we have got 65% of our people supporting the fund. What we need to accomplish is to build up the realization in the minds of our people of the condition in Europe. We must be on our guard against putting too much reliance on a *scheme* instead of on the need. With all due respect to the Presiding Bishop, I don't believe a twelve minute speech over the radio can do that. There must be a process of systematic education."

Jackson A. Dykman of Long Island made the closing speech of the debate:

"This is not just one scheme. The plan calls for preparation and education in every parish and mission, *preceding* the Sunday when this 'A Million Dollars in Four Hours' plan is tried. The scheme would be the focus or culmination. It is hoped that we should raise then whatever money had not been raised before Radio Sunday. To use a figure of speech from my past life, *before* I came on the National Council, I should like to say that I prefer putting my money on the nose, not on the bars." (To cries asking what he meant, Mr. Dykman explained that the term had to do with racing, an interest in which he had inherited from his forebears.)

The Presiding Bishop then responded to calls for the question. The plan was approved by a unanimous vote. The Department of Promotion will at once begin preparing the way and making the practical arrangements for Radio Sunday, February 29th.

Evangelism

The second matter of unusual interest to come before the National Council was the method by which the work of evangelizing every parish and mission in the dioceses and home missionary districts and, through the Church, every community. At an executive session on the second day, September 24th, preparations were discussed. On the last day, September 25th, the Presiding Bishop announced that the Special Committee appointed to guide the National Council in its plans had, through its chairman, Bishop Peabody of Central New York, invited the Rev. Samuel M. Shoemaker,

rector of Calvary Church, New York City, to address the Council and to lead a subsequent discussion. Bishop Sherrill then mentioned some part of what had been done in the executive session of the previous day:

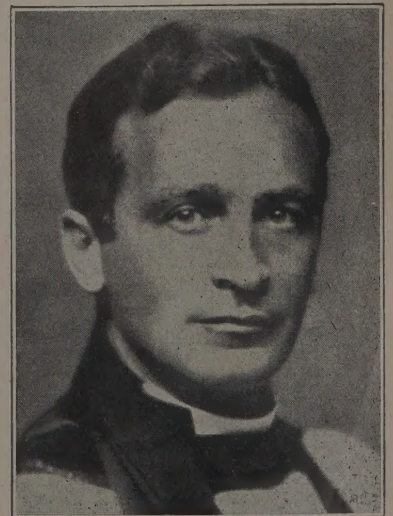
"In December, the bishops are asked to call their clergy into conference on deepening the spiritual life of their people and awakening them to the meaning of the Church. During the Epiphany season, lay people, men and women, would go out to make friendly visitations on all families in the parish. They would ask for no money. What they would emphasize would be the coming of Lent and its opportunities. On the First Sunday in Lent there would be a Corporate Communion. The visitors would seek to discover the spiritual resources of the parish, finding out who could help in this work of evangelism."

The Presiding Bishop then introduced Fr. Shoemaker, saying:

"When President Eliot of Harvard conferred an honorary degree upon John Greenleaf Whittier, all he said as a citation was: 'John Greenleaf Whittier, poet.' All I need to say to introduce the present speaker is: 'The Rev. Samuel M. Shoemaker, evangelist.'"

Fr. Shoemaker began by reading a clipping from the Baltimore *Sun* of October 23, 1928, which gave a vivid account of a joint session of the General Convention, meeting in Washington. The clipping, which had been saved by Fr. Shoemaker's mother, quoted the speech made by Fr. Shoemaker at the joint session and the comment upon it of Bishop Murray; then Presiding Bishop. After reading the clipping, Fr. Shoemaker said:

"Dr. Donegan suggested that I read this to you. We were talking about evan-



DR. DONEGAN: "Evangelism is the heart of our ministry."

gelism then, in 1928, and we are still talking about it. Since that time, nineteen years ago, we have had various evangelistic campaigns. We had some before then: the Bishops' Crusade was one. For many years we have been talking, but talking in our sleep.

"Are we going to do something about it now, or are we still going to talk in our sleep? Using means of promotion does not represent programs of evangelism. If you walk into a man's office and talk about his personal life and then ask him for \$500 for the extension of the Church, and he gives you \$250, you are doing something practical and maybe useful; but it is not evangelism.

"Many people don't want certain methods of evangelism. They don't know what they do want; but they do feel that evangelism should not be for the purpose of raising funds, no matter how good the object. Evangelism is something different, and they know it. Let me quote from *Toward the Conversion of England*, where it says that the purpose of evangelism is conversion. The duty of the individual with faith is to speak of his faith to people who have none or little. You can't do evangelism by promotion, though promotion helps. There is no use putting live chicks under a dead hen.

"People crave evangelism. They want it, not talk about it. Personal work must be done. We have got some people in our parishes who can do personal evangelism. We need more. One of the best I know is a porter, a Red Cap in the Grand Central Terminal. He does personal evangelism with the people whose bags he carries. His faith is so deep and so alive that he just has to share it with people who show him that they need it. That is the way to do the work of an evangelist."

Fr. Shoemaker then said that he would leave the remainder of the time for others to speak. The Presiding Bishop spoke first:

"Have you any program at Calvary Church, where, as we know, evangelism is personal and constant?"

Fr. Shoemaker replied that he had a program and described it:

"Every Sunday night we try to show people how to do personal evangelism. First of all, they must have religion themselves. You can't share what you haven't got. You can't give religion if you haven't got it."

Bishop Dun of Washington, the next speaker, brought out another element in the problem:

"But aren't there people with religion who can't share it? It is not the way of our Church people to speak of their personal religion. We must loosen them up, so they can speak of these things. I think that we should try to get people to do more informal, personal talking of these things."

Fr. Shoemaker said heartily:

"I agree with Bishop Dun. We need to free people, to draw them out. What we tend to do now is to freeze them. People are inarticulate. Rectors can have people come together in little companies, and break the ice."

The Rev. Dr. Horace W. B. Donegan, Suffragan Bishop-elect of New York, spoke to another point:

"Evangelism is the heart of our ministry. The greatest of our clergy have been evangelists, representing all types of what we call Churchmanship. Fr. Huntington and Dr. Floyd Tomkins were both evangelists. I feel that there must be a technique which we clergy must learn and pass on. There is a feeling in our Church that it is not good form to talk about your religion. What technique can there be, to overcome this feeling in those whom we would evangelize?"

Fr. Shoemaker replied:

"I think that the woman at the well is the best example in the New Testament of the way to deal with one person. Who told about that? It couldn't have been the woman. No one else heard what was said. Our Lord Himself must have told the disciples about it, to teach them how to do it. First our Lord won the woman's confidence. Then, He captured her imagination. Then He got her to her knees. I believe people will see sin as something concrete only through the awakening of their imaginations.

"When people feel a spiritual need, they need to talk it out, in confidence. The need must be got out in the open. Then, people must make a decision. Call it conversion; call it self-surrender. And then they need the means of grace, to do what they now would do. They need the sacraments. The Prayer Book is for converted people. The new life must be worked out in the home, in the business office, wherever the converted people are. They must then make it real to other individuals. We all tend to stop when we have aroused the interest of people, before their need is met. It takes time, much time; and we must raise up helpers. Get those who have helped to help others.

"Financial help comes of itself. A man I helped ten years ago and haven't seen since came in to see me the other day. He wanted to make a thank offering of \$1,000. Money coming that way looks better to me than money from people who don't really care. There was spiritual experience back of it."

Bishop Budlong of Connecticut asked a question:

"How do you relate this to getting people who are lost to the Church to come back, and getting people in who have never been in the Church?"

Fr. Shoemaker answered:

"People who are on fire are the ones who are going to get results. People not on fire won't get far with just pleasant calls. So many people brought up in the

Church have been and are happy in it. That is not enough. It has been said that the Church represents gifts without the giver; and that the cults represent the giver without the gifts. We must find those who are givers with spiritual gifts to give, and who can give them. If you get one person who means business spiritually, that person will get another. In time you will have an evangelistic group."

Dr. Donegan spoke again here:

"Isn't one difficulty the fact that the clergy haven't put Christ first in our sermons? In England, where I spent the summer, the churches where Christ was preached were packed. We don't aim, as we should, to convert people. There has been an ignoring of the Church in many programs of evangelism. The sacraments, the means of grace, are not offered to people as helps."

Bishop Peabody spoke again:

"Yet, many people use the sacraments. They go to the altar and come away; and you see no difference in their lives. That is the weakness of sacramentalism. The people are not aware of what the sacrament of the altar is; they have not been taught."

Fr. Shoemaker said here that the imagination must be captured before people can be taught. Then the Rev. Dr. Robert A. Magill of Southwestern Virginia spoke:

"The clergy are just average Episcopalians, made out of average laymen. They don't know how to teach. I don't believe you will get the laity to do anything until the clergy can do something, and do it."

Samuel S. Schmidt of Harrisburg spoke next, making an important contribution to the discussion from a layman's point of view, when he said:

"A short while ago, 42 men went with Bishop Remington to a camp outside Philadelphia and spent 36 hours together, considering the Offices of Instruction in the Prayer Book. At the end of the time, we repeated our Confirmation pledge, Bishop Remington receiving our pledges. We were all adult men. We went away determined to establish in our home parishes this kind of quiet period of thought and speech. Our time together made the inarticulate articulate."

There was a brief silence. Then Bishop Peabody asked a question of the Presiding Bishop:

"Has the Presiding Bishop any plan of leadership which the National Council might give? I wish that he would put it into the hands of a committee which would consider it and use the ideas set forth this morning."

The Presiding Bishop reflected for a moment, and then said:

"The proposals for this winter are simple and limited. It is better to learn

by walking, to go forward. There is a danger of trying to do too much, to make a grand splurge."

Dr. Donegan demurred, saying:

"But, on the other hand, we must not water it down. That is the trouble with the Church."

The Presiding Bishop replied with earnestness:

"I am not going to water anything down; I just think we should go slowly. We don't want to put forward a big program. We just want to go on. I rather think that ten years from now we shall still be going on."

Fr. Shoemaker put in a final word:

"The people to do this work of evangelism should be drawn from the *strength* of the Church, not from the *weakness* of the Church."

"I agree with you," said the Presiding Bishop.

The 1948 Budget

At the opening session of the September National Council meeting, the Presiding Bishop mentioned the Budget for 1948, saying:

"I think that the budget should be considered by the *whole* National Council—not left to the Department of Finance. Each department and division should consider it."

Dr. Lewis B. Franklin, Treasurer of the Council, added a word:

"Each division and department should be ready to give up what it can, because it is going to be necessary to cut. Some items are mandatory; they can't be cut. But other figures must take a 10% cut."

The Presiding Bishop continued:

"The National Council represents the Church. The officers of the Council should not stand between the National Council and the mission fields. The whole budget is referred to each and every department and division of the Council. They must all wrestle with it."

On the last day, Dr. Franklin presented the budget with the required cuts. These amounted to \$254,835, the amount of the "askings" over and above the total sum fixed by General Convention for the 1948 budget, of \$3,560,000. The "askings" were \$547,528 greater than the operating budget for 1947. Dr. Franklin read the full text of a "Statement on the 1948 Budget," which he prepared. This statement made it clear that the National Council can count on funds from various sources of \$690,826. The rest of the \$2,869,174 must come from the gifts of the people of the Church. If this sum is not in hand or pledged by the February meeting of the

Council, further cuts must be made. General Convention requiring the Council to balance the budget at that time. In regard to this, the statement said:

"What is the prospect that the Church will prevent such a catastrophe? The answer is that success cannot be achieved unless the Church does far better than it did in 1947. For the current year the expectations or pledges of the dioceses were only 89% of the total quotas . . . But the failure of the Church in 1947 was not a general failure. Out of 98 dioceses, 69 expect to pay 100% of their quotas, and only 29 have filed reports below 100%. Those dioceses which for years have met their full share in the missionary task can be counted upon to maintain this record in 1948 in spite of increased quotas. Many of the 29 below the full objectives in 1947 were only slightly under their goal. Let us hope and pray that this autumn every member of the Church may pledge his full support of this great missionary program."

The Presiding Bishop made another brief speech at this point:

"Let me remind you that this is a fictitious budget. Unless we get the money by February we must cut it. Unless the Church puts forth a maximum effort in the Every Member Canvass, we can't expect to get it."

Christian Education

The Rev. Dr. John Huess does not begin his work as director of the Department of Christian Education until November; but he met with the members of the department. Bishop Dun of Washington reported for the Adult Division of the department. He mentioned that material for the use of godparents was in preparation; also material for use in the Advent season. Bishop Dun announced the appointment of two additional coöpted members for that division: the Very Rev. Dr. Arthur C. Lichtenberger and Dr. Wilbur C. Katz of the University of Chicago Law School.

Bishop Haines of Iowa gave the report of the Children's Division. He said that among the coöpted members of this division there were four teachers in theological seminaries, adding:

"If we are going to improve conditions we must get the coöperation of the seminaries; get them interested in what we want to do. The coöperation would help the seminaries too, in preparing students for this work. We are going to need the help of specialists in various fields as advisors. It will be several years before we can select authors and prepare printed material."

The Rev. Ernest Piper was elected executive secretary of the Children's Division. The Very Rev. Dr. William H. Nes and Miss Kate Woolford of Buffalo were made coöpted members.

Bishop Carpenter of Alabama gave

the report of the Youth Division. The offering of the young people amounted last year to \$16,713.53. It has been devoted to the education of Japanese young people for service as Church workers in Japan. This was done by vote of youth itself. Bishop Carpenter asked the Rev. William Crittenden, executive secretary for the Division of Youth to report on the Oslo Youth Conference, and the Canterbury Conference. Fr. Crittenden did this, in some detail.

Christian Social Relations

The Rev. Dr. Almon R. Pepper, executive secretary of the Division of Christian Social Relations, before making his report, asked that the division be restored to its original status as a department of the National Council. This was done, by unanimous vote. He then gave a detailed report of the work of the department. So considerable has been the increase in the volume of the work that the Council authorized the appointment of a part-time secretary for the remainder of 1947.

Army and Navy Division

Bishop Hart of Pennsylvania, chairman of the Army and Navy Division, reported for that division. He said:

"There is great need for closer contact between chaplains and civilian churches. I think the attention of the House of Bishops, meeting in November, should be called to the recommendation of General Convention that there be a Suffragan Bishop in charge of chaplains. This recommendation has had a first reading. It requires a constitutional amendment, so cannot be acted upon finally before the next meeting of General Convention; but it might well be in the minds of the House of Bishops now. I know how much chaplains need this supervision: I needed it myself when I was a chaplain.

"We must have more chaplains. If universal military training comes, we shall have a million and a half young people to care for. This means many more chaplains. They must be the best men. General Miller thinks universal military training is sure to go through. I don't think it will, but we must have it in mind and be ready."

At the meeting of the Army and Navy Division, held on September 23d, Major General Luther D. Miller presented a certificate of appreciation, "in recognition of the valuable services rendered by the Army and Navy Division in the procurement and endorsement of chaplains in the Army and of the various forms of aid and encouragement extended to them in the performance of their duties." Bishop Hart received the certificate for the division.

The division heard that the question of chaplains for the Navy, which is 17 short, was a serious problem, especially since commanders are asking for Epis-

copalians. In the Army, chaplains are asking for release from the service, a matter which is causing a problem of administration to the chief of chaplains. The situation is serious in the European theater. With the return of the bodies of those who died overseas, or fell in battle, there is anticipated a great need of chaplain service.

One Bishop from China to Lambeth

The question of paying the expenses of one bishop from the Chinese Church to the Lambeth Conference came up. The sum of \$2,500 from a legacy designated for such use was allocated. Commenting upon this, the Presiding Bishop said:

"I am more and more impressed with the inadequate way that we do things. We have got to get out of this way of doing so little so late. I am continually embarrassed because we do big things on a 30% basis. This applies to paying the expenses for World Council delegates, and all along the line. We must get on a 100% basis of doing things like these."

Miss McCausland's Appointment

Miss Maude McCausland, secretary to the Presiding Bishop, was elected assistant secretary of the National Council, to take the place of the Rev. Dr. Vernon McMasters. Dr. McMasters has gone to Alabama, to take up parish work again and to serve as Archdeacon.

American Church Institute

The Rev. Cyril E. Bentley, director of the American Church Institute for Negroes, reported that the operating expenses of the schools of the Institute had doubled, amounting now to \$9,000 a year. He asked for a larger appropriation for 1948. Speaking of the schools, Dr. Bentley said:

"We have had to raise our student fees up to the limit. But we cannot charge what White schools charge; the Negroes cannot pay it. We are trying to make our farms pay, and we are trying to raise more money outside. We are trying to build our new buildings with the money allocated to us. I hope we can do it; but, as Dr. Franklin has said, prices of materials have gone up. With all our problems, our schools are full, and we have had to turn students away because we hadn't any more room."

Committee on Laymen's Work

The Rev. Arnold Lewis reported for the Presiding Bishop's Committee on Laymen's Work. He said that 58 dioceses and missionaries now have good programs, fully carried out. Others are at work, and only a very few have no organized laymen's work. Subscribers to the "Lay Readers' Sermons" now number 1,350. Laymen throughout the Church are eager to do real work for

the Church. Fr. Lewis declared that the campaign for evangelism would have their fullest cooperation.

John W. Wood Memorial

At the time of the death of the Rev. Dr. John W. Wood, his friends asked that no flowers be sent but that instead a memorial gift be made for the missionary work of the Church. A number of such gifts have been received at the Church Missions House. With these a permanent fund has been set up, to be known as the John W. Wood Memorial Fund. It is believed that the fund will grow through other gifts and legacies from men and women who knew Dr. Wood and his memorable work for the Church.

SEMINARIES

Dean Nes Installed

At Nashotah House

The tenth dean of Nashotah House, the Very Rev. Dr. William Hamilton Nes, was installed on September 29th, St. Michael and All Angels day, in the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis.

During the singing of the Introit Hymn, the Dean-elect was met at the door of the Chapel of St. Mary the Virgin and escorted to the sanctuary by the officials of the Board of Trustees. In accordance with the form hitherto used, the president of the Board of Trustees, Bishop Ivins of Milwaukee, formally installed the Dean-elect, and conferred honorary degrees upon two outstanding laymen of the Church. James George Mitchell, attorney, of New York received the degree of LL.D., and Jackson Annan Dykman, chancellor of the diocese of Long Island, received the D.C.L. degree.

There followed the Solemn Mass with the Very Rev. Dr. E. J. M. Nutter, retiring dean, as celebrant; the Rev. George B. Wood, warden of the alumni convocation, deacon; the Rev. Joseph S. Minnis, president of the eastern committee of the alumni convocation, subdeacon; and the Rev. Lloyd E. Thatcher, registrar of Nashotah, as master of ceremonies. Also present in the sanctuary were Bishops Sturtevant of Fond du Lac, Horstick of Eau Claire, and Mallett of Northern Indiana. Representatives of other institutions were Gilbert H. Doane, director of the University of Wisconsin Libraries, and President Nelson Vance Russell of Carroll College, and the Very Rev. Alden Drew Kelley, dean of Seabury-Western Theological Seminary.

The sermon, preached by Dean Nes, was a cogent reminder of the challenging mission of theological education to the world today:

"Theological education is a function of the Church and requires, no less than any other of the Church's vital activities, the interest, the understanding, and the assistance of the people. What has already, and indeed rather recently, been accomplished toward this end gives promise that much more can be done. The right of the laity to participate in the choice of their pastors has as its correlative their participation in preparing them to become their pastors.

"Among the problems of the seminaries we may note a few. Like all other institutions, philanthropic, educational and religious, they never have enough money. They also need more teachers. The Episcopal Church can now do a penance for much intellectual pride when it faces its own failure to raise up scholars, sufficient in numbers and competence, to provide adequate faculties for the seminaries. More students, of course, are needed. In this respect there is, if we may call it so, a notable disparity in productive areas. Some parishes send out a succession of ordinands, while others (and often quite large ones) will not have an ordinand in a generation. God indeed calls whom He will; but the Church, being Christ's body, must search diligently for, and when she has found them, foster and set forward, vocations among her sons.

"There is now a desperate urgency in theological education. If it be true that the world always lieth in darkness, it is certainly most manifestly so now. At a time of confusion and disintegration, the priest, if his lips are really to keep knowledge, must be a man of deep and genuine learning, and not, by reason of his own shallow education, a mirror of surrounding intellectual chaos. Yet he must not be a pedant, and he must assuredly be free of concern with trifles. He has to be Christ's voice to a world which no longer knows the Scriptures, which is fast losing the vocabulary of Christianity and which therefore scarcely knows what you mean when you speak of Jesus our Lord and His Redeeming Grace.

"It is not a sin to desire to be in the vanguard of Christ's servants, and we therefore do well to desire that Nashotah shall excel in all that serves the glory of God by sending into the Church able ministers of the New Testament. Nashotah has always stood for impressing the priestly character on her sons, and she has nourished many eminent scholars and saints. This above all must continue. There is also today a great need of preachers from whose own converted souls and enlightened minds the authentic gospel will rise to an articulation suited to the excellence of the divine Word. We, then, with all other seminaries, must give to this a greater zeal and attention than ever before. There is need, too, for providing leadership in the further direction of that great stream of Christianity which is called Anglican and which at its best is a Christianity of unsurpassed nobility. To be a Christian, an Anglican, and Anglo-Catholic, may seem to describe a recession towards the ever-narrower and more sectarian, and it could become so. But, ex-

emplified in men who are vigorously devoted to Jesus Christ and fully aware of the deep tragedy and pathos of the world, the description can be of something so broadly and at the same time specifically and historically expressive of Christianity as to deserve not apology but propagation."

CONFERENCES

Atlanta Catholic Congress

To Meet October 10th

The Atlanta Catholic Congress will differ from the other regional congresses in that it will meet for only one day. The conference will begin with a Choral Eucharist at the Church of Our Saviour, Atlanta, on Friday, October 10th at 10:30 AM, in the presence of Bishop Walker of Atlanta. The Rev. Roy Pettway will be the celebrant, the Rev. Harry Tisdale will be the gospeller, and the Rev. John B. Walthour will be the epistoler. Fr. Bonnell Spencer, OHC, will preach the sermon, "The Church in the World Today." Breakfast will be served after the Mass.

The delegates will assemble at 2:30 PM to hear two lectures by the Rev. Dr. Leicester C. Lewis and the Very Rev. Robert D. Crawford. Fr. Lewis will present "The Incarnation—Source and Center of Christian Life," and "the Life of the Incarnation Through the Church" will be given by Fr. Crawford.

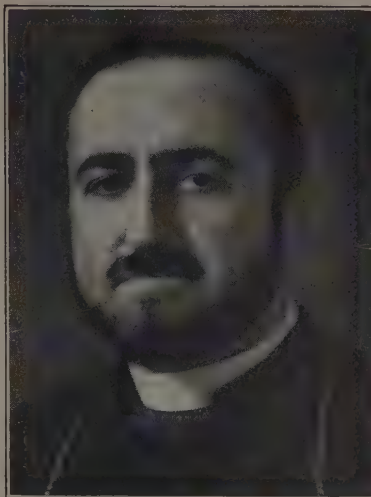
The closing session will be held at 7:30 PM, at which time the last two lectures will be given: "the Sacraments—Power for Daily Living," by the Rev. Paul Van K. Thomson, and "the Priesthood—Power for the Sacraments," by the Hon. W. W. Grant.

A registration fee of \$2 should be sent to the chairman, the Rev. Roy Pettway, 1068 N. Highland Ave., N. E., Atlanta 6, Ga.

INTERNATIONAL

Bishops Appeal on Behalf Of Assyrians in Iran

Bishop Walters of San Joaquin, after learning of the massacres of the Assyrians and a few Armenians in Azerbaijan [Iran], requested his clergy to appeal to their representatives in Washington, and wrote to the members of the House of Bishops, asking them to sign the following appeal to President Truman. The letter, of which the full text follows, was signed by Bishops Banyard, Bayne, Bennett, Block, Brinker, Budlong, Campbell, OHC, Carpenter, Caruthers, Casady, Clingman, Conkling, Creighton, Cross, Dagwell, Daniels, Essex, Fenner, Gesner, Gilbert, R. B. Gooden, Goodwin, Gravatt, Haines, Heistand, Heron, Hobson, Horstick,



MAR SHIMUN: *His people the object of violence and murder at the hands of Iranian troops.*

Ingle, Ivins, Jackson, Jenkins, Jett, Juhan, Keeler, Kirchhoffer, Kinsolving, Lawrence, Lewis, Loring, Mallett, Manning, W. Roy Mason, C. Avery Mason, McClelland, McElwain, McKinstry, Mitchell, Moore, Moulton, Nichols, Parsons, Peabody, Porter, Quarterman, Randall, Reifsnider, Rhea, Roberts, Sawyer, Sanford, Stires, Stoney, Sturtevant, Thomas, H. St. G. Tucker, Walker, Walters, Whittemore, Wyatt-Brown, and Ziegler.

"Mar Shimun, the Patriarch of the Church of the East and of the Assyrian Nation, together with the Assyrian National Federation, have proof that 14 Assyrian villages were looted and burned, many Christians tortured and killed in cold blood, and numbers of women, young girls, and children assaulted and raped under the eyes of the Iranian Military Forces in the Azerbaijan District of Iran, December 1946—February 1947.

"We, the undersigned, strongly urge Your Excellency to bring this matter to the attention of the Department of State and our delegate to the United Nations, with a view of bringing pressure on the Iranian Government to stop atrocities against Christian Assyrians and to provide temporary relief measures until a final solution is found to their problem by the United Nations, and that an impartial commission be appointed to investigate the matter."

WOMAN'S AUXILIARY

National Executive Board Meets

The Woman's Auxiliary national board met in New York City from September 19th to the 22d to bring to a close the first year in the present triennium. A complete summary of what had been accomplished in the year and

what remains to be done was presented at the meeting.

The triennial meeting of 1946 considered 31 resolutions in addition to those of courtesy. Seven called for general continued action and were printed in the report of the meeting. Five were withdrawn, deferred, or lost. Six were referred to General Convention, the National Council, or the Commission on Theological Education. The remaining 13 resolutions were referred to the Executive Board for action during the triennium.

Appointments approved by the board at this meeting include a college worker, Louise B. Gehan of Tallahassee, Fla.; a teacher, Marion Burton of Philadelphia, Pa., for St. Mary's School, Springfield, S. D.; a nurse, Mrs. Ethel R. Murray of New York City, for St. Timothy's Hospital, Cape Mount, Liberia; two secretaries, Elizabeth E. Rowden of Chicago, Ill., and Gladys A. Saleeby of Brooklyn, N. Y., to assist the treasurer of the China Mission; a nurse, Melba R. Love of Los Angeles, for the Philippines; a teacher, Elizabeth Stuart of Utica, N. Y., for Sagada, P. I.; and a cook, Mrs. C. B. Newbert of Belfast, Maine, for the Hudson Stuck Hospital, Fort Yukon, Alaska.

The board accepted the resignation of Mrs. Francis L. Thompson of Arkansas, with appreciation of her services. Officers for the year 1947-48 were elected: Chairman, Mrs. Alfred M. Chapman, Washington Crossing, Pa.; vice-chairman, Mrs. David R. West, Minneapolis, Minn.; and secretary, Mrs. Rollin T. Chamberlin, Chicago, Ill.

The comparison of the United Thank Offerings in the first year of the last period and the end of the present three year period shows that on September 1, 1944, the amount totaled \$267,675.01, and on September 1st of this year the offering in hand amounts to \$411,055.65.

The board accepted the Presiding Bishop's invitation to hold the next meeting at Seabury House on November 28th.

CHURCH CALENDAR

October

1. Wednesday
5. 18th Sunday after Trinity
12. 19th Sunday after Trinity
18. St. Luke
19. 20th Sunday after Trinity
26. 21st Sunday after Trinity
28. St. Simon and St. Jude
31. Friday

COMING EVENTS

October

18. Consecration of the Rev. Richard T. Loring as Bishop of Springfield. St. Paul's Pro-Cathedral, Springfield, Ill.
28. Consecration of the Rev. Horace W. B. Donegan as Suffragan Bishop of New York. Cathedral of St. John the Divine, New York City.

The Order for the Adoption of Children*

¶The Minister shall stand at the entrance of the Chancel, facing the People. The foster Parents shall stand before him, with two Witnesses, one of whom shall hold the Child to be adopted. All shall stand throughout the Service.

¶The Minister shall begin by saying the following Versicles with the People.

I BOW my knees unto the Father of our Lord Jesus Christ:
Of whom the whole family in heaven and earth is named.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord:

The Lord's Name be praised.

¶Here may be sung Hymn 504 (Hymnal 1940).

OUR Father, by whose Name
All fatherhood is known,
Who dost in love proclaim
Each family thine own,
Bless thou all parents, guarding well,
With constant love as sentinel,
The homes in which thy people dwell.

2 O Christ, thyself a child
Within an earthly home,
With heart still undefiled,
Thou didst to manhood come;
Our children bless, in every place,
That they may all behold thy face,
And knowing thee may grow in grace.

3 O Spirit, who dost bind
Our hearts in unity,
Who teachest us to find
The love from self set free;
In all our hearts such love increase,
That every home, by this release,
May be the dwelling place of peace.

¶Then the Minister and People shall say the following Psalm.

Justi epulentur. From Psalm 68.

LET the righteous be glad and rejoice before God;
Let them also be merry and joyful.
He is the Father of the fatherless, and defendeth the
cause of the widows;

Even God in his holy habitation.

He setteth the solitary in families;

The congregation shall dwell therein.

Praised be the Lord daily;

Even the God that helpeth us, and poureth his benefits upon us.

Thy God hath sent forth strength in thee:

Stablish the thing, O God, that thou hast wrought in us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶Then the Minister shall read the Holy Gospel, first saying,

Hear the words of the Holy Gospel according to Saint Mark.

Glory be to thee, O Lord.

The Gospel. St. Mark 9:33.

JESUS came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he saith unto them, Whosoever shall receive one of such children in my name receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Praise be to thee, O Christ.

The Promises.

¶Then the Minister shall ask the following Questions, the Parents alone making reply.

DO you desire to take this Child for your own?
I do.

Will you be to him a true Father and Mother, in spirit and in deed?

I will, by God's help.

Will you show him love and understanding; give him comradeship and guidance; and treat him with patience and forbearance?

I will endeavour so to do.

Will you bring him up in the knowledge and love of the Lord, and of his holy Church?

I will, God being my helper.

MAY our heavenly Father, who hath put it into your hearts to do all these things, grant you his grace to fulfil the same unto the end; through Jesus Christ our Lord. *Amen.*

¶Then, if the Child be of sufficient years to answer for himself, the Minister shall say.

DO you desire to have this Man and this Woman for your Father and Mother, and to be their Child?

I do.

Will you love, honour, and help your Father and Mother?

I will, by God's help.

MAY God, who hath given you a good will, grant you his grace to perform the same; through Jesus Christ our Lord. *Amen.*

The Adoption.

¶Then the Minister, taking the Child in his arms, or by the hand, shall give him to the Mother, saying,

AS God hath received us as his children, so now receive this Child as your own son: in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Copies of *The Order for the Adoption of Children* in pamphlet form, in the page size of the Chancel Prayer Book, will shortly be published by Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.

Then the Father shall lay his hand upon the Child, saying,

MAY God, who hath redeemed us, bless this Child, and us: and may our Name be named upon him. *Amen.*

The Prayers.

LORD, have mercy.
Christ, have mercy.
Lord, have mercy.

OUR Father, Who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us thy day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

THOU wilt be a Father unto us;
And we shall be thy sons and daughters.
The Lord be with you:
And with thy spirit.
Let us pray.

O GOD our Father, who makest us thy children by adoption and grace; give thy blessing, we humbly beseech thee, to this family, who have now bound themselves one to another in thee, that dwelling to-

gether in holiness, they may be made perfect in love; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

MAY God the Father, who hath adopted you as his children, grant you his grace;

May God the Son, who dwelt in the home of Nazareth, fill you with his love;

May God the Holy Ghost, who hath united you in one family, keep you in his peace;

And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you, and remain with you always. *Amen.*

The General Convention of 1946 requested the Standing Liturgical Commission to prepare and publish a supplemental Office for the Adoption of Children. The above Order has been approved by the Commission for use, subject to the direction of the Bishop, under the provisions of the general Rubric Concerning the Service of the Church in the Book of Common Prayer.

MORTON C. STONE,

For the Commission.

BAYARD H. JONES,

Editor of Publications.

A Homeless Congregation

By the Rt. Rev. Norman S. Binsted, D.D.

Bishop of the Philippines

ST. STEPHEN'S Chinese Church building was destroyed in the Battle of Manila. The Bishop asked for a grant of \$75,000 from the Reconstruction and Advance Fund for a new Church and Parish House, but the Far Eastern Commission failed to approve the Bishop's request and no allocation was made for this purpose. The reasons given were lack of sufficient funds and the fact that St. Stephen's congregation shares the use of St. Luke's Hospital Chapel. A hope was expressed that funds might be made available sometime in the future to erect these buildings.

This news came as a great disappointment to all those who are interested in the welfare of this parish, for there was reason to expect favorable action on the part of the commission and the National Council. The request was in accordance with the purpose for which the Reconstruction and Advance Fund was raised. The need is apparent to anyone familiar with the work of the parish, and moreover the financial assistance rendered the Bishop by members of this congregation during the years of Japanese occupation should have com-

mended this project to the National Council.

St. Stephen's congregation has lived up to the high expectations we had for it when it was recognized as a self-supporting parish in 1941. It has paid its apportionment to the National Council each year, contributed to the support of the missionary district, and has rendered considerable financial assistance to the Church in China. The building fund, which the parish had started to raise in 1941 to erect a more adequate Church building, was lost when the Japanese transferred the money from the Chinese Bank to a Japanese Bank. Since the liberation of the Islands, the congregation has contributed \$18,000 to equip the new buildings if and when erected, and expects to increase this to \$25,000 by the end of the year.

Here are some of the reasons why we still hope that funds may come from the Church in America or interested persons:

The members of the congregation are contributing to the limit of their ability for this project.

Nine hundred children are enrolled in St. Stephen's School, most of whom

are from non-Christian families. They are, of course, given Christian instruction in the class rooms, but an effective religious program necessitates training in worship, which can only be well done in a Church building.

The proposed parish house would, in addition to other uses, serve as a school auditorium, which is badly needed.

The present makeshift arrangement whereby St. Stephen's shares the use of St. Luke's Hospital Chapel with two other congregations is unsatisfactory to all concerned. It necessitates shortening the services or hurrying through them in order to vacate the building for the next service. This leaves no time for the rector to meet and talk with his people.

St. Stephen's Church and School constitute one of the strong spiritual and educational centers of the influential Chinese community of Manila. If the Church's influence, built up over a period of thirty years, is to be maintained and developed, it must have adequate buildings.

(Reprinted from the *Diocesan Chronicle* of the Philippine Episcopal Church.)

Dr. Mott's Addresses and Papers

IF ONE had to name the two most influential contemporary Christians, the most obvious answer would be Pope Pius XII and John R. Mott. But the difference between their sources of influence is as great as the distance between the poles. For the influence of the Pope stems from the position and authority that he holds as the head of the largest single body of Christians in the world, while that of Dr. Mott derives entirely from his own personality and achievements.

The *Addresses and Papers of John R. Mott*, now published in six large volumes by Association Press (the publishing house of the YMCA), bears witness to the breadth and depth of the interests of this 82-year-old Christian statesman who, despite his venerable age, has only recently returned from a strenuous tour of Germany in which he received one ovation after another. Volume I of the *Addresses and Papers* deals with the Student Volunteer Movement for Foreign Missions; Volume II with the World's Student Christian Federation; Volumes III and IV with the Young Men's Christian Association; Volume V with the International Missionary Council; and Volume VI with various aspects of "Evangelistic, Spiritual, and Ecumenical Subjects, and the Outreach of Life and Influence."

In the General Preface, which is the same in each of the six volumes, Dr. Mott explains that "the preparation of an autobiography has never appealed to me or to my family. However, the attention which I have devoted to the thorough examination of my somewhat voluminous archives has convinced me that it may be my duty to make available invaluable source material bearing on the origin and development of the world-wide Christian movements which it has been my privilege to help establish and develop."

Most of the papers are accordingly official or semi-official records of the movements and organizations with which Dr. Mott has been associated, particularly those indicated in the titles of the first five volumes. These are, as he says, invaluable source material, and the thorough index to each volume makes them exceptionally useful for quick reference. Historians, editors, and officials of these and other organizations will find these sections especially valuable.

But it is the sixth volume that we have found the most interesting, partly because it deals with subjects that are closer to us in time and interest than the records of a past generation, and partly because of the insight that they give into the mind and heart of one of the greatest and most devoted Christians of our time.

For Dr. Mott is just that. He is a man whose devotion to our Lord and His Church is the ruling

passion of a strong and virile nature. His every waking hour is shaped to that end, and the scope of his interests literally embraces the whole world. From his first round-the-world journey in 1895 to his latest transatlantic crossing, Dr. Mott has literally crisscrossed the earth innumerable times, always carrying out literally the command of his Master to go into all the world and preach the Gospel. Yet, if we mistake not, Dr. Mott was never ordained; he is technically a Methodist lay preacher but actually an evangelist who is at home in Anglican and Eastern Orthodox circles as well as in every variety of Protestant denomination.

On many of these journeys — far surpassing those of St. Paul in the number and variety of the regions visited, if not in the quantity of shipwrecks and other mishaps — Dr. Mott was accompanied by his wife, who, in the words of his dedication of Volume VI, "gladly faced the dangers and exacting demands of not a few world journeys, and on other occasions had the courage to stay behind."

THE beginning of all of this tremendous expenditure of energy for the cause of Christ is told by Dr. Mott in one of the few autobiographical passages in these volumes. On the occasion of a YMCA conference at Cornell University in 1931, Dr. Mott was prevailed upon to give some reminiscences of his student days at that university, and these are preserved in extended notes made by Eugene E. Barnett and published at the beginning of Volume III. Dr. Mott went to Cornell, he says, "because I wanted to study law and prepare myself for a political career, and because I desired to get away from the religious influences of the denominational college in which I had been studying. . . . I was drawn to Cornell University, in no small degree, because of its reputation as 'a free-thinking university.'" But despite his choice of a college in order to get away from religious influences, he was caught up by the Christian Association, which sent him a handbook, met him at the train, and generally "broke down barriers by thus helping and befriending me." What a witness to the importance of student Christian work in colleges and universities!

But it was Dwight L. Moody, with whom he came into contact in a student summer conference in 1886, who really "converted" John R. Mott — probably the greatest single achievement of that doughty evangelist of the 19th century. And from that time onward Mott's life was directed wholly to the spreading of the Christian gospel, particularly among young men.

Volume VI gives a broad picture of the scope of

Dr. Mott's world-wide ministry. Part One consists of evangelistic papers and addresses, followed by others on the spiritual life. These are of special value, because they grow directly out of his deep and simple, but at the same time profound, personal religion.

Next come what Dr. Mott describes as "addresses on the outreach of life and influence" — papers dealing with vocation and the choice of a life work, which must have helped many a young man to recognize the call of Christ for the dedication of his own life. Other papers in this section deal with missionary activities in various countries and with various aspects of lay activities.

There follows a section "on drawing together the Christian forces." It is surprising how much of this section is devoted to the Eastern Orthodox Churches, for which Dr. Mott has a special affection and appreciation. Russia, he always regarded as a nation that particularly held the fate of the modern world; as early as the administration of Theodore Roosevelt he shared that President's prophetic conviction that "No land more than Russia holds the fate of the coming years." After the Kerensky revolution in 1917, Dr. Mott addressed the Great Sobor of the Russian Orthodox Church in Moscow, and exhorted its members to stand firm and to look forward, "lest in this time of great upheaval the position and hold of the Russian Church be weakened." In many other places Dr. Mott shows his appreciation of the strategic position held by Eastern Orthodoxy in the religious world, and the importance of mutual understanding between the Christian forces of the East and the West.

Two of the most valuable sections of the final volume are Dr. Mott's outlines employed in the coaching of workers, and the papers on "Lessons Learned from My Life and Experience." In one of these appear these typical Mott aphorisms:

"It is easier to attempt and carry to success large and exacting undertakings than small ones,"

"It is the impossible situations which bring out our own latent powers."

"Make the gospel difficult and you make it triumphant."

"No great work can be satisfactorily administered from an office chair. To win a battle, we must appear on the battlefield."

"It is not necessary that we do so many things, or that we have our own way, but it is necessary that we be Christ-like."

"Youth have never disappointed me when I have put heavy burdens upon them."

"We must preserve the power of growth and continue to grow."

John R. Mott is one who has himself preserved the power to grow, and who at an age when most men are retired is still continuing to grow. It has been the privilege of this editor to serve under Dr. Mott on various committees, notably that on prisoners

of war during and after World War II. The inspiration of that occasional contact has been a powerful factor in his life, and an influence for greater understanding of the needs of the world and of the power of men under the guidance of Christ to cope with them.

Dr. Mott said, at the dinner given in honor of his 70th birthday, at Geneva in 1935: "While life lasts I am an evangelist. . . . The most highly multiplying work is multiplying the workers. He who does the work is not so profitably employed as he who multiplies the doers." Every Christian communion today, even including the Roman Catholic, contains men and women who have been inspired by Dr. Mott in accordance with his policy of "multiplying the workers." Thus his influence will continue for generations, as a leaven throughout Christendom.

President Taft described Dr. Mott as "one of the great men of this generation." President Wilson went further in referring to him as "certainly one of the most nobly useful men in the world." To himself, with that dry humor that some have mistaken for ponderousness, Dr. Mott has applied the words of the Psalmist: "He shall be full of sap; he shall bring forth fruit in old age." His life, and the record of his achievements contained in these six volumes, witness to the fact that he has brought forth fruit in his youth and in his middle age, and that he continues to do so now, when he is full of years and of honors but still leading the front ranks of the Christian army, with vigor and endurance that might well be envied by most men half his age.

Stassen on England

AS THE majority of our subscribers are men, they may miss the significant article in the September *Ladies' Home Journal* by Harold E. Stassen, entitled "England, 1957." We therefore hasten to call attention to the article, which provides a hopeful and well-informed answer to the often-repeated question whether England is dying, and the British Empire rapidly becoming one with the glories of ancient Greece and Rome.

Mr. Stassen does not minimize the plight of the British homeland. It is quite true, he says, that in England today there is no milk for adults, that "the onetime coal capital of the world is short of coal, the onetime textile center of the globe is short of cloth, the onetime shipping queen is short of ships, the onetime financial exchange of all continents is short of money." But it is not true, he declares emphatically, that England is dying or that Britain is doomed henceforth to be a third-rate power. He adds:

"It is my belief that it will take England only ten years to make an excellent recovery from her war damages. By 1957, I am convinced, England will once again be a vigorous highly productive, solvent power in the world. . . . I went to England to look

and listen. I saw much that was sorry, but I came away with a deep conviction that England will once again come through a dark night to a new dawn of greatness, different from before, even as the world has changed, but bright and strong and a valuable friend of ours."

These are bold and prophetic words from an acknowledged candidate for the presidency of the United States of America. Mr. Stassen recognizes that the miracle of British recovery cannot be achieved without American aid, and he goes all-out for such aid, particularly during the next five years. "It is my proposal," he says, "that we put aid to England on a businesslike basis that will insure us future returns in trade agreements, access to raw materials, and that most valuable of valuables, friendship. It is my proposal that we establish a Peace Production Board, to place food and machinery orders in this country, finance them, and schedule their delivery. Aid to England is an essential portion of our production for peace."

Mr. Stassen does not hesitate to criticize present official British policy. "Nationalization," he says, "is not working in coal in England. . . . I am inclined to the view that coal mining under government ownership will continue to be unsatisfactory and after one more bad winter the English will revise their present system either back toward a regulated capitalism in coal or at least a separate governmental corporation of the TVA or Swedish type." But whether the British extend their experiment in socialism or return to a modified capitalism, he believes that the democratic form of government will survive, and that, with proper help from this country, Britain will return to a position of world leadership and will be a strong friend of the United States on the other side of the Atlantic.

It is popular just now, in certain circles in this country, to consider Britain as a nation that is down and on the way out. There are even those who rejoice in this belief. Such people are, we believe, both mistaken and short-sighted. Britain is the cradle of American democracy and religion, and the nation in which above others the same ideals of decency and fair play are respected and propagated. It is to our own interest, even on a purely selfish nationalistic basis, to have a strong England and a united British commonwealth of nations. Indeed, we should like to see all of the English speaking countries brought together in a world-wide commonwealth that would have one representative government, one interwoven economy, and one international peace policy. Such a commonwealth would be a powerful factor for a truly effective United Nations.

The British are our friends, our cousins, and our allies. Their future, like their past, is closely bound up with ours. They stood as our first line of defense in the early years of this bloody decade. If we fail now to do our utmost to help them to get on their

feet, and to work closely with them and they with us in the next decade, we or our children will live to regret it. Anglo-American friendship and coöperation is something more than a pretty subject for after-dinner speeches; it is a prime necessity if we are ever to realize the vision of a world united in peace and established upon the principles of liberty and justice which are the foundation stones of both of our nations.

The Orthodox Church in Yugoslavia

IN VIEW of conflicting reports about the state of religious liberty in Yugoslavia under the Tito government, a report summarized in the *London Church Times* (September 5, 1947) from the *Serbian Orthodox Herald*, the official journal of the Orthodox Church published in Belgrade, is of interest. From this we learn a number of interesting facts, including the following:

At a recent meeting of the Council of Bishops it was decided to send a protest to the Religious Commission of the government against measures taken against two monasteries to deprive them of their land.

It was noted that a ban had been imposed by civil authorities on the reading of the Christmas pastoral letter of one of the bishops.

A report was made that a certain parish priest had been condemned to forced labor and to three years' deprivation of civil rights because he had openly taught that "the people should believe in God and attend the liturgy, and that marriages should take place according to the custom of the Church."

Other protests by the bishops against civil invasion of Church rights are noted, together with instances of the interference of local authorities in the normal life of the Church.

The "Diplomatic Correspondent" who sends this report to the *Church Times* comments: "From all these records of the Church in Yugoslavia it is clear that the life of its members is by no means easy. Though there is no wholesale persecution on the part of the national government, every possible means by which the anti-religious elements of the local government can interfere with the activity of the Church is permitted. Only by the open and courageous stand of the leaders of the Church can such infringements of religious liberty be met."

All of this adds up to something considerably less than the "complete freedom of worship and respect for religious beliefs and institutions" found by the American delegation that recently returned from Yugoslavia with such a glowing preliminary report of religious conditions there. We await with interest the more detailed report being prepared by this group, to see whether they include in it any of the seamy side of the picture and any real attempt to form an objective opinion on the basis of both favorable and unfavorable facts.

The New Ordinations in South India

By the Rev. E. R. Hardy, Jr., Ph.D.

Associate Professor of Church History, Berkeley Divinity School, New Haven, Conn.

REPORTS have now arrived in this country of the arrangements made for the inauguration of the new Church of South India on September 27th. The details of the services were planned at the last meeting of the Joint Committee on Unity of the negotiating groups in June, and have been published as an Appendix to its Minutes in the June number of *Church Union News and Views*. The service of inauguration is to be held * at Madras Cathedral at 8 AM, the Bishop of Travancore [the Rt. Rev. C. K. Jacob] presiding, assisted by two presbyters representing the Methodist and South India United Churches. After acts of thanksgiving, penitence, and intercession, the union will be formally declared in effect and the Church of South India in existence. The *Te Deum* will follow, and the Methodist and SIUC representatives will acknowledge the five Anglican Bishops involved as Bishops of the New Church. Bishop Jacob will then commission the presbyters present (Anglican priests, and Methodist and SIUC ministers alike) in the following terms:

"By authority of the Church of South India, I commit to you who have already been ordained to the ministry of the Word and Sacraments, and who have now accepted the call of God to minister as presbyters in the Church of South India, authority to exercise that ministry in all congregations of this Church to which you shall be duly called or appointed in accordance with the Constitution of the Church: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

It is made clear enough that this is a commissioning and does not profess to be a reordination.

The consecration of the nine Bishops-elect is to follow at 9:30. The service is largely based on that in the English Prayer Book, with some use of the improvements (in this service they were improvements) proposed in 1928. There will be a short litany in Eastern form: "For the peace of the world, and for the salvation of our souls, let us beseech the Lord." In the examination, the Bishops-elect will profess their faith in terms taken from the Reunion Scheme, declaring their faith in Christ and in God as known in the Trinity of Father, Son, and Holy Ghost. Most Catholic forms of consecration use the Nicene Creed at this point; the Anglican forms have no direct profession of faith. The questions

will stress the Bishop's functions as evangelist and as leader and organizer of the worship of the Church. The Consecration Prayer will make one interesting addition to the Prayer Book form, which may be thus indicated:

"... give Thy servants grace to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee, to offer to Thee the sacrifices of praise and thanksgiving, and to use the authority given unto them, not to destruction, but to salvation; not to hurt, but to help . . ."

Three Anglican Bishops and three ministers of each of the two other uniting groups will lay on hands, Bishop Jacob saying:

"Receive the Holy Spirit for the office and work of a Bishop in the Church of God now committed unto Thee by the imposition of our hands: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The new Bishops will then be given Bibles and pastoral staves with forms taken from the Prayer Book; they are incidentally to be vested in rochets and saffron stoles, and pastoral staves of uniform design have been ordered. Bishop Jacob will proceed with the Communion Service according to the Prayer Book.

This "Form of Consecrating the First New Bishops of the Church of South India" has been issued in English for this one occasion. The Joint Committee also issued an "Order of Service for the Ordination of Presbyters," to be translated into the various vernaculars and used until the new Church takes other order. It is similarly based on the Prayer Book Form and Manner of Ordering Priests. The Exhortation is shortened from that in the Prayer Book, but adds to the functions mentioned; the new Presbyters will be evangelists and teachers, they will "offer the sacrifices of praise and thanksgiving," and they are urged to bring those committed to them to true conversion, to declare forgiveness of sins to the penitent, and to bring their flocks "to that knowledge of God and perfectness of love in Christ, whereby you may present every man perfect in Christ Jesus." The Ordination Prayer adds:

"... hast given to us Thy only and most dearly beloved Son, Jesus Christ, our great High Priest, to be our Redeemer and the Author of everlasting life . . ."

This becomes the one use of the term "priest" in the service. At the imposition of hands the Bishop will say:

"Receive the Holy Spirit for the office and work of a Presbyter in the Church of God, now committed unto Thee by the

imposition of our hands, and be thou a faithful dispenser of the Word of God and of his holy Sacraments: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Bible will be given with the form we are used to, and followed by the right hand of fellowship, with the words:

"We give thee the Right Hand of Fellowship and receive thee to take part with us in this ministry."

Some proposed introducing both in the consecration and ordination services the Kiss of Peace, but it was decided not to do so, at least at this time. The Bishop will then proceed with the Communion Service.

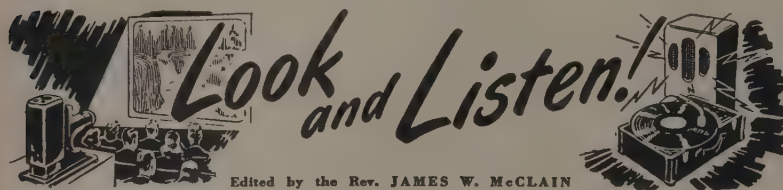
II

The present note is meant to be mainly informative about these services recently put forth in South India. The minutes of the Joint Committee announce that "A letter was received from the Archbishop of Canterbury expressing his and his advisers' cordial approval of the draft forms of Consecration and Ordination services which had been sent to him." On the other hand there will certainly be some theological query as to whether these services will really confer the orders of bishop and presbyter in the Church of God. Bishop Jacob is certainly capable of imparting the episcopal character, and will presumably intend to do so on this occasion. The Methodist and United Church presbyters who will join in the imposition of hands may be held to represent the share of the respective bodies in calling for God's blessing on the new bishops as heirs of their traditions as well as of the Anglican episcopate; they might be compared to the attending presbyters who sometimes replace co-consecrating bishops in a Roman consecration, and serve to indicate that this is an act of the Church collectively and not of the consecrating bishop individually. The service for the ordination of presbyters is more doubtful. We are accustomed to defend Anglican ordinations by pointing out that the terms "priest" and "priesthood" are used at various points. Here they are carefully eliminated, except in a reference to the priesthood of our Lord; it is possible to argue, of course, that these presbyters are being advanced to a further share in the priesthood of our great High Priest than that which they already possess by their Baptism. But the idea is not particularly stressed, to say the least. Some may point out that the Roman *Pontificale* gives the title *Or-*

*The event was still in the future at the time this article was written, but has now presumably taken place. An account of the service itself must be delayed until reports from India are received.

dinatio Presbyteri, and has no definite reference to priesthood at the imposition of hands; but its general text certainly leaves no doubt that the Christian presbyterate is in a special sense a sacerdotal office. We have a similar definition of our governing intention in the Preface to the Ordinal, which expresses our desire to continue the orders of bishop, priest, and deacon, as they have existed "from the Apostles' time." The Church of South India starts without any such clear definition. With it, the present

writer is of the opinion that the forms now put forth for it would be adequate to consecrate to the episcopate and ordain to the priesthood; without it there will certainly be much discussion as to whether the South India Church has really succeeded in continuing the ancient offices or has, like the 16th-century reformers, created new ones. However, I have here aimed mainly to report an important event in a movement which has as its purpose the fuller unification of the Catholic Church.



Wire Recorder in Audio Education

ONE of the war-time developments which has recently been made available to us is the wire-recorder. This compact, portable little instrument will record on a spool of wire any interview, conversation, talk, or music directed into the microphone. It plugs into an ordinary light plug and the mike comes with the recorder. On the model which the writer has purchased for his parish, the spool of wire will record up to one hour, and the wire may be edited by erasing any portion not desired, or by cutting out the unwanted portion of wire and tying the wire together again by a simple square knot. One spool of wire may be used over and over again, simply by erasing the former record and starting anew. There are several of these wire-recorders on the market. The model we have is a Webster, made in Chicago, Ill., and retailing at \$135, fully equipped with microphone, built in speaker, and three spools of recording wire. The tone quality is good, and the instrument, once the owner has discovered the tricks of operation, is quite simple to handle, requiring no more preparation than plugging it in at the nearest light socket.

USED IN CHURCH SCHOOL

The wire-recorder is being put to use in several ways. In Church school the children are learning more about the life of our blessed Lord by listening to the teacher describe 2 x 2 glass slides, projected on the screen. Then, as the teacher runs through the series of pictures a second time, the children themselves describe the pictured events in Jesus' life, speaking into the microphone of the wire-recorder. After the recording, in which each child describes one of the pictures, the slides are again

shown, while the children listen to their recorded voices and narration. This method seems to impress upon their minds the significant events pictured on the screen and gives them an active part in the teaching process. By this method the pictures are shown three times: first, with the teacher giving the explanation; second, with the children doing the explaining; and third, to synchronize the recording with the pictures on the screen. The wire may then be erased and made ready for next week's lesson.

ANOTHER USE FOR THE WIRE-RECORDER

Radio listeners tire of the usual straight sermon or lecture. Unless the preacher possesses what is called "a radio personality," *i.e.*, a personality which "gets across" without the aid of facial expression, gesture, or posture, it is better to vary the Church's radio program by introducing other features to the program from time to time. The wire recorder can be of great help. During the week, the wire-recorder can pick up interviews between prominent citizens of the community, discussing the work of the Church, a conversation between the priest and an inquirer from another faith, or an interview with the chief of police, the mayor, the head of the Community Chest, or simply a "man on the street."

A whole series of three-minute interviews can be planned to point up the work of the Church in the community. The priest or the layman who operates the recorder can carry it in his car and have it ready when the occasion arrives to record a conversation. Care must be taken never to use the recorder without the person's knowledge, and it must be explained, in advance, how the interview is to be used. Then, at the end of the

week, the spool of wire can be edited, and a program built around the recorded interviews broadcast from the radio studio. This is done by placing the recorder-speaker close to the studio microphone. The quality is not "studio-quality" of course, but is on a par with a "B" line such as transmits many of the radio programs we hear every day. Radio stations are more likely to offer free time for such a program, since the program is a novelty and offers more entertainment value than the usual studio talk. Occasions at which the wire-recorder is being used by the writer are listed to give our readers an idea as to the unlimited possibilities of the method. Any other suggestions as to possible interviews will be welcome and will be reprinted for our readers.

The bishop of the diocese inaugurates the program by speaking on wire from his diocesan office. Interviews follow between the priest and the president of the Chamber of Commerce, the superintendent of the Church school, the coach of the high school football team, the senior warden of the church, the kids at the Youth Canteen where the priest is supervisor, the county agent, and the home demonstration agent, discussing the place of religion in the stewardship of the soil and the planting of seed. Interspersed with the interviews, the narrator in the studio may fill in with appropriate explanation, and short interlude music may be used between interviews. If carefully prepared, such a program can be made similar to the famous *March of Time* program, the whole emphasis being upon religion and the work of the Church. Other possible interviews can be recorded with the Church organist, a member of the altar guild, a server who plans to study for the priesthood, a recent convert to the Church, a visiting member of the Church from another city, etc. Skits can be written and amateur actors can be coached to enact the skits to help listeners understand some of the teachings and practices of the Church. A scene between the priest and a boy and girl who come to be married in the church; a scene between a layman and a man who doesn't think Church is important; a scene between a bishop and a young man who wants to become a priest—and many other possible skits can be presented.

Correction

In a recent issue we stated that "*The Family Eucharist*" containing photographs of the Episcopal liturgy with explanation of the service and published by Fr. Edwards of St. Paul's Church on the Hill, St. Paul, Minn., could be had for 50c each. The price for this excellent manual is 60c each. If you buy six to twelve copies in one order the price is then 50c.

A Catholic Approach to Reunion

IV. Rites and Episcopates

By Presbyter Peregrinus

AT THE present time there are several episcopates and rites functioning on this continent. Because many races have come here, many rites and many episcopates have also come. The races have been very largely molded into one nation, but there has not been similar flowing together of the rites and episcopates. It is very difficult to say which has the best right to be called the American Church, and the American Rite. In the thirteen original states, the Moravian episcopate and that of the non-jurors was probably the earliest to arrive. Then came the Anglican, followed closely by the Roman. Yet in states which have since come into the union, such as Florida, Louisiana, New Mexico, the Roman episcopate preceded any of the others. Various Eastern episcopates, Russian, Greek, Syrian, Armenian, Assyrian, and several others have come in more recently. There is also the Polish National episcopate, and those of several small bodies misleadingly called "Old Catholics." Even in the great Roman Church itself there is not one uniform episcopate. There are Uniate bishops functioning parallel to the Latin episcopate. The old ideal of the one bishop over the one area has broken down. We see now that it was rather a feudal idea, that a bishop had jurisdiction over rocks and fields, lakes and rivers. We have been forced to recognize that a bishop has jurisdiction over people. As a result we do not look upon the Russian bishop as a schismatic when he comes to visit the Russian church in our town. We go and take a place in the sanctuary, and show him respect and friendliness. If the little Greek community in a place has no building, we gladly lend ours for a visit from their bishop or priest. We do not consider them to be in schism or intruding upon us. Old prejudices and the present obdurate attitude of Rome towards us tend to make us treat them as schismatics in a sort of tit-for-tat response to their opinion of us.

DIFFICULTIES

There are still several doctrinal and disciplinary difficulties to be ironed out between us and the Eastern bodies. The question of the double procession of the Holy Spirit, the exact Christological teachings of the Armenians and the Assyrians, the question of marriage and divorce, the use of icons or sacred statuary, and of devotions to the saints are matters on which Episcopalians may not see

eye to eye with these Eastern brethren. Yet we consider that we have enough in common with them, and we respect their rights over their own people, so that we do not treat them as heretics and schismatics, but are glad to worship with them and have them worship with us. Any attempt at the present time to incorporate all these ancient episcopal Churches in one body with the Episcopal Church would be hopeless. Rome has only been able to incorporate some of these people by letting them keep their own rites and customs and priesthood. Rome is far less ironclad than we commonly suppose. Several Religious Orders within the Roman communion retain their own rites and ceremonies which differ quite considerably from those of the ordinary Latin Rite, for example the Dominicans. You can in many cities attend Mass and Divine Office in a Dominican church where the rite is different from that in the next parish church, and where the clergy are under their own provincial, and have a different relationship to the local bishop from that of the secular clergy.

If the ministries of the Presbyterian Church, the Methodists, the Lutherans, the Evangelical Reformed, the Reformed, and such bodies were as satisfactory to us as those of the Russian or Armenian Churches, we might be as eager to be friendly with them and to join occasionally in their worship. We do not feel committed by the peculiar doctrines or actions of Russian or Greek episcopates in this country because they retain their own organization. They may permit divorces for reasons we should not approve. Let us suppose that the Presbyterian and other bodies which accept the doctrine of the Trinity and the Incarnation which we also accept should receive the old threefold ministry of Holy Orders in addition to their present ministry; let us suppose that we also receive their ministry in addition to our present Holy Orders, in order to show that we believe it to be a real ministry of Christ, used by God and blessed by His Spirit. Let us suppose that we could each go on in our own organization. Then we could have more and more fellowship with each other. We could work toward opening our altars to each other. We should not be compromised by any irregularities on either side which might still go on. These irregularities could be corrected in time. Closer association with each other would tend to do this. Isolation tends to make us grow

ever more like ourselves, until we become caricatures of ourselves.

It is a mistake to think that there are no irregularities amongst Episcopalians which need to be adjusted. No religious body lives up to its own best standards. As faith and order became common to two or more bodies, then many adjustments would be possible. If each body had the ancient episcopate, then one can picture some such plan as this being possible. All the bishops of every rite plus a clerical and lay assessor to each bishop, might form a body called the United Episcopate of X. Their function would be to have oversight of the whole area (*e.g.*, a state); to plan for the evangelization of neglected sections, or new developments of population; to recommend these plans to the governing bodies of the Churches concerned; to suggest adjustments in sparsely populated areas and in institutions, either assigning an area to a certain rite, or in addition arranging for occasional services and sacraments according to other rites; planning general efforts at evangelism; considering religious education for the young and for adults, and making recommendations to the governing bodies of each rite. Some of the work of preparation for the ministry might be in common. Summer schools for clergy and laity could be planned. Young peoples' conferences might in some cases be in common. Sunday school material might be usable by more than one rite. They could also plan retreats and other efforts to deepen the religious life of the area. Certain social service work might be made available to all rites; chaplains for factories; homes for needy persons; retreats for persons fighting alcoholism; refuges for unmarried mothers. It is not always possible in an area for every rite to provide every facility, but several rites might share their facilities. The united episcopate of the area would also deal with disputes and misunderstandings which sometimes arise, and suggest a code of ethics to govern the relationship of ministers of the various rites to each other.

No effort would be made to force the worship habits of one rite on another. There might be a Canterbury Rite (Episcopalian), an Epworth Rite (Methodist), a Westminster Rite (Presbyterian), an Augsburg or Wittenburg Rite (Lutheran), a Palatine Rite (Evangelical Reformed), and so on. As time went on we might hope to grow together. We might find that one Hymnal

would do for all. We might find that the number of rites would be reduced by lesser unions, until, at least the Holy Spirit could show us the way to corporate union. Somewhere along the line the Eastern bodies might come into the united episcopate. Even the great Roman Church might be far more ready to take notice of so considerable a body of Christians. There would be risks of course. We can wrap up the ancient episcopate which we have received in a napkin and keep it clean and intact, but unproductive. If one of these bodies should accept the ancient episcopate from us or from other episcopal bodies, it is always possible that such a body might go "haywire" and do some extraordinary things. There are, however, bodies of Christians whose history and present state would lead one to think it very unlikely in their case. The possession of the episcopate has always been a steadying influence. Those who view all sacraments administered apart from the Apostolic Succession as invalid would surely be glad to make true sacraments available for a large number of devout Christians, and would expect the use of these sacraments to confirm those Christians in the faith and advance them in holiness.

CONSTRUCTIVE SUGGESTIONS

Those in the Episcopal Church who rejoice in the name "Catholic" have had the unenviable job of seeming to oppose all efforts at reunion with Protestants. They can never agree to any plan that seems to belittle the faith or to any plan that disregards or regards lightly the ancient threefold apostolic Orders, and sacraments ministered through these orders. But it is not enough for such Churchmen to oppose plans that are presented in good faith. They must offer other constructive suggestions unless they are ready to accept defeat for our Lord's plan that all His followers be one. It is obvious that they are not going to make Episcopalians of the whole American people by individual conversions. It is obvious that in these great Christian bodies around us is much that is good and should not be lost. We have a contribution to make of a very precious character, but that contribution is not to impose upon other Christian bodies the whole of our present system in all its details, nor to demand complete surrender on their side as though they were altogether in the wrong. These other bodies must not be judged by what individuals within them may say or do, but by their own accepted standards. We should not care to have the Episcopal Church judged by some of our madcaps. At the same time we cannot overlook tendencies of teaching among them. There has been a bad swing toward a shallow sort of humanism in some quarters. In others there has been an obscurantist fundamentalism. Now we see

the rise of a neo-orthodoxy, a sort of revived Calvinism.

The advantage of keeping our separate organizations for a time is that we shall not be too much involved in the affairs of the other bodies. The Holy Spirit is leading us all into all truths. There are many signs of a return to real orthodoxy where there was once a swing away. There is the steadying influence of an interest in liturgy and the Church year. The Episcopal Church is not a large body, but it is an influential

one. We do have a platform. There is a large body of steady and faithful Church-people. They are less vocal than the lunatics on the fringes, but they are the real stuff of which the Episcopal Church is made. They give one confidence that the Episcopal Church can safely associate with these other bodies without any danger of losing any of her treasures, but with the great opportunity of contributing them to others, and of learning and appropriating a great deal of good from them.

IN ARTICULO MORTIS

IS not the spirit sharing
this agony that rends it from the flesh?
It has not yet withdrawn beyond, uncaring.
The old close bonds of its first being,
in profound union still enmesh.
Never, apart, has there been thought nor seeing,
until this breaking hour of lonely faring
into the waiting wintry dark, from which it seems no freeing
in bourgeoning Spring, could ever come afresh.

For, and with, the flesh it is remonstrant,
though silent, crying for surcease, for reprieve;
close bound with the nerves' clamorous need to flee
this pain's dominion. The spirit pleads,
in pity for the flesh, unwilling abdicant
from this their dual realm, and simultaneous, in its own sphere can grieve,
yearning for time past, time yet to be;
sad even for earth, that must roll on
without this eye to see;
Mourning for the new coming day's lost dawn.

With the body, it is fearful of this moment's thrall,
of the awaited next, and of the surging next,
and of the final one that will succeed them all:
with its awesome strangeness, deep perplexed.
As the sheltering walls of dual being fall,
love's citadel is shattered, with the body's ruin mingling.
The heart measures the deep gauge
of pain at parting. Its own hand's clinging,
it can know the answering pang of dear bereft,
that it would fain assuage,
deny—reverse—the gift of comfort bringing
within this space before the world is cleft.

Is not the spirit sharing? It has shared.
Now surely the race is lost,
the day is almost done, the journey
finished—this contest that, desperate, has dared
all of pain's adversaries.
Twilight fast moves, through dusk, toward dark.
The obdurate body, now surrendering, no longer heeds.
It cannot hope, nor again hark
for ministrations. In peace, let it alone.
Answer now the fearful spirit's needs:
let it in calm depart.
Give balm for its fresh wounds, food for its journey;
that with tranquility it may embark,
from out this harbour's darkness, into all time to come.

MARGARET STOCKWELL TALBERT.

MICHIGAN

Mr. Weaver Named Dean of St. Paul's Cathedral

The Rev. John J. Weaver, rector of Trinity Church, Troy, Ohio, has been elected dean of St. Paul's Cathedral, Detroit, Mich. He is expected to assume his new duties on October 12th, succeeding the Very Rev. Kirk B. O'Ferrall, who is now acting dean of the Pro-Cathedral of the Holy Trinity, Paris, France.

Mr. Weaver was born in Dayton, Ohio, March 8, 1911, the son of Jacob Parker Weaver and Nora (McNelly). He received the A.B. degree from Otterbein College in 1934, and the S.T.B. from the Episcopal Theological School, Cambridge, Mass., in 1939. Bishop Hobson of Southern Ohio ordained him to the diaconate in 1939 and to the priesthood in 1940. He has been rector of Trinity Church since his ordination.



THE REV. JOHN J. WEAVER

alternately. When a chapter was finished, he would give it to Bishop Manning to read and think over, while he wrote the next chapter in the other blank book. Each night, they would talk over what had been written.

After the return to Sewanee, the manuscript was typewritten. Bishop Manning took it to New York after his graduation that summer. With the help of Dr. Mallory and the Rev. Dr. William R. Huntington, adequate consideration of the book was secured from the Macmillan Company. They published the book, both in the United States and in England. While Dr. DuBose's great book is well-known in America, it is more widely known in England.

With the manuscript, Bishop Manning sent the letters regarding it written to him by Dr. DuBose. After his graduation from Sewanee, Bishop Manning attended the General Theological Seminary. It was while there that he arranged for the publication of Dr. DuBose's book.

Memorial to Canon Prichard

The Rev. Dr. Horace W. B. Donegan, Suffragan Bishop-elect of New York, paid high tribute to the memory of the late Canon Harold Adye Prichard, at a service attended by an overflow crowd at St. Mark's Church, Mount Kisco, N. Y., September 21st. The occasion was the dedication of a memorial to Canon Prichard, who was rector of this parish from 1914 until his death in 1944. Officiating clergy included the Rev. Dr. W. Colin Lee, rector; the Rev. Gilbert D. Martin, curate; and the Rev. Harold B. Thelin, vicar of St. Stephen's, Armonk, N. Y.

The memorial is a marble plaque in

the floor of the sanctuary, before the high altar. The field is of Hauteville marble, with a red, yellow, and green border of three other varieties. The inscription was carved by J. Kiselewski, a Rome Prize scholar, from the design of Robert B. O'Connor. It bears a memorial dedication, with the dates of birth and death of the late rector.

CHICAGO

Fr. Whittemore, OHC, to Conduct Mission at Our Saviour

Fr. Alan G. Whittemore, Superior of our Order of the Holy Cross, will conduct a teaching mission in October at the Church of Our Saviour, 530 Fullerton Parkway, Chicago. The Rev. William R. Wetherell, rector of the parish, has announced that the mission will begin at 8 PM Sunday, October 19th, and will continue each evening, except Saturday, through the following Sunday. The daily Masses will be at 7 and 9:30 AM during the week of the mission.

Fr. Whittemore will also be the guest preacher at the Sung Mass at 11 on Sunday, October 26th, the Feast of Christ the King, which the parish keeps as its annual parish festival. There will be the regular Sunday Low Masses at 8 and 9:30 AM. The annual Christ the King breakfast will be served in the parish house after the 8 o'clock service.

The teaching mission is the first in a series of adult educational activities to be offered at the Church of Our Saviour this season.

WYOMING

Japanese Work Progresses

In August of this year, the Rev. Luke Yokota, Japanese missionary for Wyoming, was invited to take charge of the Church of the Holy Communion, Rock Springs, Wyo., during the rector's vacation.

There were 16 Japanese families located in the area, none of whom were Christians, and Fr. Yokota worked among them for 30 days. Before leaving, he baptized five Japanese of the first generation, while the Rev. George W. Ridgway, rector, has since had two baptisms of the second generation. Many others are being instructed for future baptisms and confirmations.

Fr. Yokota will return to Rock Springs once a month to work among the Japanese speaking people, while Fr. Ridgway will continue special work among the young American Japanese.

The new Japanese Churchmen make up almost one fourth of the congrega-

NEW YORK

Bishop Manning Makes Valuable Gift to Sewanee

Bishop Manning, retired of New York, has presented to the library of the University of the South the manuscript of the celebrated book by the late Rev. Dr. William Porcher DuBose, *The Soteriology of the New Testament*. This manuscript was written in two blank books by Dr. DuBose, in the course of 90 days; but, as Bishop Manning has said, "it was the expression of thirty years of thought and life and constant dwelling upon its tremendous subject." After the typewritten copy was completed and in the hands of the publishers (Macmillan), Dr. DuBose gave the manuscript to Bishop Manning, 60 years ago, shortly after his graduation from Sewanee. Throughout the years, it has remained one of Bishop Manning's most cherished possessions. The Bishop has given an interesting account of the writing of this notable book.

Dr. DuBose's students, of whom Bishop Manning was one, had constantly begged and urged him to write in order that the Church at large might have the inspiration of his thought and teaching. This Dr. DuBose found it hard to do, in addition to his work in the seminary and university. Finally, in Bishop Manning's senior year, Dr. DuBose said to him that if he would spend the long winter vacation at the DuBose home in Melbourne, Fla., the book might be written. Bishop Manning willingly agreed. Each morning, Dr. DuBose would write, using the two blank books

tion for the eleven o'clock service every Sunday, and the American communicants welcome them in common worship.

Prayer Books written in Japanese are used among the older people, but the Book of Common Prayer in English is preferred by the young American Japanese.

COLORADO

Fr. Lehman Celebrates 50th Anniversary

The Rev. G. A. C. Lehman, vicar of St. Mary's Church, Denver, Colo., will celebrate the 50th anniversary of his ordination to the priesthood on October 28th. The anniversary Mass will be said in St. Mary's Church, University Park, Denver, Colo., with Fr. Lehman as celebrant. The César Franck Mass in A Major will be sung.

Fr. Lehman was born on March 16, 1874, in Helena, Mont. He studied at Nashotah House, Nashotah, Wis., and was ordained to the diaconate in 1896 and to the priesthood in 1897 by Bishop Nicholson of Milwaukee.

Fr. Lehman served his first parish at Holy Cross Church, New York City. He also served parishes in Pueblo, and Golden, Colo. He was called to Emmanuel Parish in Denver, Colo., in 1927 and remained there until the church building was sold in 1930. His present parish was erected in 1932, and the congregation is made up of many of the members of the former Emmanuel Church.

SOUTH CAROLINA

Annual Clergy Conference

The annual clergy conference for the diocese of South Carolina met at Pawley's Island, S. C., on September 16th with 36 clergy in attendance.

The guest lecturer of the conference was the Rev. Dr. Otis R. Rice, religious director of St. Luke's Hospital, New York City, and instructor of pastoral theology at General and Union Theological Seminaries.

Other speakers at the conference were Bishop Carruthers of South Carolina and the Rev. Edgar R. Neff, who conducted a session on the Church's new program of evangelism.

PENNSYLVANIA

Evangelism is Topic for Clergy Retreat

A retreat for the clergy of the Diocese of Pennsylvania was held during the second week in September at Holiday

House, Sellersville, Pa. The retreat was officially opened with an address on evangelism by Bishop Hart of Pennsylvania, and the retreat was conducted by Fr. Francis W. G. Parker, OHC.

From September 12th to 15th, Bishop Remington, Suffragan of Pennsylvania, directed a conference for both clergy and laymen. The conference was sponsored by the Brotherhood of St. Andrew of the diocese of Pennsylvania for the purpose of bringing together men interested in evangelism.

NORTHERN INDIANA

Church Boys' Camp Offers Slides

Howe Military School, Howe, Ind., according to a recent announcement by Col. B. B. Bouton, superintendent, is offering to parishes and institutions, on a free loan basis, a set of 55 beautiful Kodachrome slides in the popular 2x2" size entitled "Around the Clock at Howe Summer Camp."

Howe Military School, one of the Church's outstanding preparatory schools, has developed one of the finest camps for boys in the country. The camp is situated on the shores of Cedar Lake, some five miles from the campus of Howe Military School and is staffed largely by experienced members of the Howe faculty. This set of color slides illustrates graphically the life of a boy at the Howe Summer Camp.

Color photography was done by the Rev. Dr. Robert J. Murphy, founder and editor of *Visualogues* and chaplain of Howe, and the accompanying script was written by Mr. Howard Downs, director of the camp.

Parishes and institutions desirous of obtaining this set of slides on a free loan basis may apply to Howe Military School, Howe, Ind.

CENTRAL NEW YORK

Churchman's Conference

The fourth annual conference of the Episcopal Churchman's Association of the diocese of Central New York was held September 14th at Manlius School, Manlius, N. Y.

"Active Evangelism by the Men of the Church" was the subject of the address by the Rev. Arnold M. Lewis, executive director of the Presiding Bishop's Committee on Laymen's Work. He explained in detail the four point program of evangelism outlined by the committee, and showed by example and illustration what part the layman of the church might play.

Bishop Peabody of Central New York gave the conference specific cases of where their help was needed in the

diocese. He spoke of the need for lay readers and financial assistance in missionary projects. As a result it was voted to designate the men's corporate gift, for which a goal of \$5,000 was set, to aid the mission at Trumansburg, N. Y., in building a parish house.

MARYLAND

St. Luke's, 100 Years

St. Luke's Church, Baltimore, Md., will celebrate its centennial from October 18th to October 26th.

Bishop Powell of Maryland will be the celebrant at the Low Mass on Sunday, October 19th. There will also be a High Mass at 11 AM, and Benediction and Evensong at 5 PM. On Wednesday evening there will be a choir reunion with special music for the service. A Requiem Mass will be celebrated on Thursday for the benefactors and former parishioners of St. Luke's. On the following Sunday, after Benediction, there will be a reception at St. Luke's Clergy House. On Thursday evening, October 21st, there will be a banquet held at the Southern Hotel. Bishops Powell of Maryland, Hart of Pennsylvania, and Sawyer of Erie will be the speakers.

A campaign is in progress to supplement the endowment fund, which is necessary to carry on the work of the parish. The Rev. Henry N. O'Connor is rector of the parish.

MASSACHUSETTS

Fire Damages Convent of St. Anne, Beacon Hill

Two fires on September 16th in St. Anne's Convent, Boston, Mass., caused \$2,500 damage to the three-story frame building, the oldest on Beacon Hill. The blaze was discovered in mid-morning and the cause was claimed to be spontaneous combustion. A second fire in the early evening was a rekindling of the first. The Sisters' winter clothing was destroyed, and much damage was done to the house.

ERIE

New Properties Acquired

Two properties have been added to the property of St. Paul's Cathedral, Erie, Pa., by the Very Rev. Dr. Francis B. Blodgett, dean. These properties are on Sixth St. One is the property used for a deanery for many years; the other is a residence near the cathedral, adding to the excellent facilities.

The addition has been planned for several years as needed for the protection of the cathedral and enlargement of the scope of activities.

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By Thomas Jenkins

"This beautifully produced and illustrated book has all the materials of his life, frequently being reports from the bishop's own writings, opinions of him by his contemporaries, and excerpts from his sermons."

—Randolph C. Miller
Formerly \$4.00; Now \$2.00

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By John Higgins

All of the earnest desires of our own hearts and of the common heart of humanity find expression in the service of Holy Communion. This book is a series of Meditations on the service of Holy Communion. All the parts of the service commented on in the volume are printed.

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By James Thayer Addison

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THE REV. CARROLL E. SIMCOX, EDITOR

Political Philosophy

WHAT AILS MANKIND? By Gustave Thibon. Translated by Willard Hill. Sheed and Ward, 1947. Pp. 136. \$1.75.

Sheed and Ward have done a good service to thinking people by making available for the first time in our language something of the thought of this man Thibon, one of the most widely read of the post-war French political philosophers. One regrets a little that he is introduced to American readers by these seventeen brief essays; but the brilliancy of the current samplings will, it is to be hoped, arouse demand for translation of the more systematic works.

These essays are brief and penetrating in analysis, and M. Thibon makes his points so provocatively, often so epigrammatically, as to start the reader on profitable and sometimes excited cogitation of his own; what more can one ask from an essayist. An example or two may be offered.

In writing of *Work and Leisure* he says, "The proletarian of today hates work. He suffers not so much from being an exploited worker as simply from being a worker. . . . The reason for this malaise is that the proletarian's work is inorganic and inhuman." And when the factory worker in specialized production endeavor turns to recreation he is no happier in terms of that, for his leisure "is not the natural rhythmical extension or counterpart of work, which it should be, but a way of escaping from, and avenging oneself for, work. Instead of making the resumption of work easier for the worker, it makes it the more grievous. You cannot remedy the ills resulting from work which is inhuman, by increasing the worker's economic well-being. On the contrary, this is a good way of aggravating his boredom and easing his decline."

Again, in the essay on *Marxism and Freudianism* M. Thibon says, "They are two of a kind. Their systems both proceed from looking on reality from below. The inferior element (the masses and the instincts) is to them the whole reality. That which gives form (the soul) in the individual and the traditional structure in society) is a parasite in disguise. . . . But salvation does not come from below but from a superiority which, instead of isolating itself, meets its inferiors with intelligence and love. Salvation resides in the complete recognition and the complete adoption of the inferior by the superior." But Marxism and Freudianism have their proper use,

Thibon points out. They are "signals of distress to remind us that the inferior reality exists, that it has its own order and its own needs, that it can be controlled only when it is respected." He goes on to say of Marx and Freud that "they shout to the four winds the fundamental materialism and impurity towards which human nature tends but, after this purely *speculative* descent into the inferno, they treat man as though he were an angel, and their optimism knows no bounds."

M. Thibon has no trust for the Common Man when left to his own devices, from the masses in revolution. "What distresses me," he writes, "in the democratic idea is not that the masses should wish to change their guides but that they should pretend to self-guidance." And again, "Revolutions at first sight resemble a reaction against the egoism and privileges of a particular caste or class; in reality they are nothing but an effort on the part of the intoxicated masses to satisfy a morbid hunger for these same privileges, and for a selfish abdication before social duty." And again, "When revolution occurs it is not virtue that avenges itself but vice that spreads. The surest issue of the holy anger of the people is the multiplication of the number of partakers in the feast of corruption."

But M. Thibon is no defender of the class of wealthy parvenus which, he is sure, has supplanted a true aristocracy. Today, he maintains, the gilded populace has "a hideous caste of masters who arouse in the soul of the people the basest kind of legitimate envy. Anybody may aspire to riches, the conquest of money being largely a matter of the hollowest of accidents." Revolution becomes inevitable, worse than useless though it is, "when the social hierarchy is no longer founded upon anything but financial differences." What the author desires is an elite class which bases its claim to superiority upon education (not technical training), upon knowledge of cultural tradition and which clearly understands *noblesse oblige*, an elite class impregnable from below but one which can be entered from the masses only by proved achievement. Such an elite class must be responsible and also constantly renewed by new blood. We have no such elite class any more, but mostly mere vulgarians, in the seats of the mighty; it is this degeneracy at the top which breeds revolution, the revolution which results only in a regimented anarchy. The hungry sheep look up and are not fed; therefore they rend the shepherds,

ut accomplish no good for the flock. M. Thibon is a Christian. He was converted in his maturity, largely through reading St. Thomas and Maritain. His religious convictions and insights make plain to him the dangers facing the clergy, as other scholarly people, in a time like ours. This danger is, put simply, that they will sell out either to the plutocratic pseudo-aristocracy or to the mob on rampage. The *trahison des clercs* is to betray their social union in one of two ways. "The first is to enslave themselves to the governing classes, to close their eyes to the excesses of the same or to justify them, thus to confuse worldly powers with the Deity. The second, still more hypocritical and pernicious, consists in cultivating the inordinate ambition of the masses under the pretense of love and justice, making an idol of the lower forces and placing at the service of Caliban's folly a semblance of reason. . . . The past offers only too many examples of collusion with tyrannical oligarchies, but the modern world is marked with the fatal sign of willing subjection of the intellectual to new tyranny rising from below. . . . The duty of the spiritual forces is to carry God to the great and to 'the masses'; their sin is to seek God now in the great and now in 'the masses.'"

This book will irritate both him who has an NAM mind and him who thinks CIO; I do now know which it will vex more. In this cock-eyed era such sanity is intolerable.

BERNARD IDDINGS BELL.

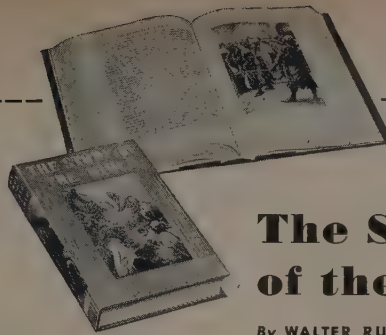
On Man

THE DIGNITY OF MAN: *Studies in the Persistence of an Idea.* By Herschel Baker. Harvard University Press, 1947. Pp. 365. \$5.

This is bound to be an important book, and any review of it ought to be done with utmost care. In justice to Mr. Baker therefore I shall neither damn it with casual praise nor praise it with casual damns.

The central motif of the study is the dignity of man, as the title implies; but all of the great historic concepts of man, whether they exalt his dignity or devalue his indignity, are derived from philosophies about the world as a whole. Mr. Baker's concern is rightly with these systems as wholes of which the various doctrines of man are but parts.

He begins with the pre-Socratic philosophers of Greece and the anthropology which followed from their speculations about the nature of the world, and he carries his survey all the way down through the Reformation. This is a vast field to traverse, and the author must be commended for never skimping or slurring at any point within his



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course. Nevertheless it must be said that the work suffers from the arbitrary exclusion from its scope of two widely separated areas, one at the modern end and the other at the ancient: namely, the modern post-Protestant world (including such factors as communism and Freudianism), and the ancient Orient. Perhaps the only contribution that non-Hellenic and Oriental antiquity made to anthropology was subversive of faith in the dignity of man; and perhaps not. In either case, it is the business of the historian of this "idea," as Baker calls it in his sub-title, to take it into account. And we who live in the twentieth century have a very eager and indeed anxious interest in the bearing of some of the modern philosophies—such as communism and Freudianism, to mention only two—upon the idea of the dignity of man. Of course a study of this kind, with so shifting a subject, must begin somewhere and end somewhere; but these two major omissions are a serious fault.

While in this adversely critical stage of my review I must record, with very great regret, that Mr. Baker's evident prejudice against Christianity has made havoc with his treatment of the bearing of Christianity upon the "idea" whose history he is tracing. It is his premise that to exalt God is to debase man. As a corollary of this assumption he believes that faith is intrinsically inimical to reason. You can imagine what such a working principle as this will do to the historian dealing with the Christian element in history. Illustrative are such statements as these: "By the early fourth century, the unpretentious morality of the Sermon on the Mount was hopelessly outmoded." Surely anybody who has given a moment's thought to the matter must see that, *qua* morality, the Sermon on the Mount is fantastically pretentious! "It is easy to see that Jesus meant one thing to the plain blunt man who wrote the second Gospel and something very different to the Hellenistic author of the fourth." Does a reasonable reading of the second and fourth Gospels bear out any such verdict? The title Son of Man, as Jesus applied it to Himself, was "an ambiguity that could mean either a human being or (as used in Daniel) the Messiah." But was this a clumsy ambiguity or was it a deliberate and skilful *double entendre*, the purpose of which was to assert both His humanity and His deity? Mr. Baker is evidently a conscientious scholar, despite his prejudices, and it is surprising and disappointing on that account to find such glib, unsupported—and unsupported—statements as this: "with Philo we are very close to the fourth Gospel which he so profoundly influenced." He sidesteps here a very debatable and vital question.

Unfortunately, the anti-Christian bias colors the treatment of the Christian influence all the way through. Sometimes the effect is subtle, as in his remark that Athanasius was brought to Nicea "to conduct the persecution." If he had said "prosecution" we might settle for that, although no mention is made of the facts that Arius was the aggressor and that Athanasius spent most of his days under the heavy hand of Arian persecutors. The whole treatment of the Nicene controversy is unpleasantly reflective of Gibbon's ignorant sneer that Christendom was rent in sunder by a fanatical squabble over an iota. There is complete failure here to grasp—from the Christian point of view—the tremendous import of the issue at stake between Athanasius and Arius. This is only typical.

Having said this much, I suppose that what I am going to say now will sound exceedingly strange: I hope you will read this book. And I hope that you won't agree with everything in it. With the one serious exception discussed above, it is a sound and highly competent analysis of the various historic ingredients that have gone into the making and shaping of the concept of man that is implicit in our civilization. Mr. Baker is evidently very much at home in ancient Hellas, and also in the Renaissance. If only his understanding of Christianity were on this high plane his book would accomplish his purpose to virtual perfection. The proper way, to restore balance to the imbalance which his one grave weakness creates is to do some supplementary reading. I might suggest along this line Paul Elmer More's *Christ the Word* on the Incarnation, Chesterton's *Orthodoxy* on the Nicene question, and E. K. Rand's *Founders of the Middle Ages* for a true perspective on such men as Jerome and Augustine. In fact, any moderately well informed Christian ought to be able to read this book without being led astray. And the average Christian reader ought to be able to inform Mr. Baker that what he considers the Christian degradation of man is actually an exaltation of man—and also *why* and *how* this is true.

You should read this book above all because it will clarify and stimulate your thinking upon the great—and ever urgently important—theme of that "proud and wretched thing, *man*." After all, next to God Himself, man is the most important subject in the world. And, despite Mr. Baker's apparent assumption to the contrary, we Christians have our own good reasons for regarding man more highly, and at the same time more realistically, than anybody else. But our thinking inevitably grows fuzzy with lack of exercise; and this

book will surely quicken the pace of our cerebration.

CARROLL E. SIMCOX.

On The Ministry

LIGHTS AND SHADOWS OF THE SACRED MINISTRY. By Archibald Campbell Knowles, D.D. West Park, New York: Holy Cross Press, 1947. Pp. 172. \$2.50.

The *Practice of Religion* is so admirable a hand-book of devotion and instruction that it is quite surprising to find the same author's name on a quite inferior book. Fr. Knowles has written his latest book for the clergy "to try to inspire all to a more devoted love of the things of God"; and for the laity "that they may have a better understanding of the high office of a Priest and be more loyal and loving to his authority and counsel." The author unconsciously has fallen into that attitude that many Episcopalians have, that intellectual ability and culture are of the *esse* of the Episcopal Church, and that "no intelligent person can rightfully object." The book is worth reading as a sincere and positive statement of Fr. Knowles' own position.

RALPH J. SPINNER.

An Inquiry into Man's Nature

WHAT IS A MAN? By Robert Russell Wicks. New York; Scribners, 1947. Pp. 224. \$2.75.

A soldier said to the author, "the trouble with me is, I don't know what I am doing or what I am for." This book is an attempt to state the answer at a time when man's devilry is unequalled, while his intelligence and good will are at their highest known level.

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Colorado Springs, October 16 and 17

Los Angeles, October 20 and 21

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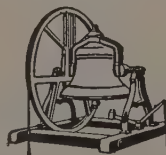
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How well the author has accomplished his purpose is difficult to say. He means to write a Christian anthropology. He appears to have produced a philosophical humanism akin to the widespread popular views of F. R. Tennant. Dr. Wicks writes well. His logic is clear, illumined by many striking illustrations. He appears saturated with the collegiate temper of mind to such degree that one feels he does not yet apprehend that by which he has been apprehended.

Concerning the Christian doctrine of man, the author is Pelagian, and regarding the Incarnation he seems colored by Arius. He asserts that there is no divine Church, for "no human company can be identified with God." Grace is the "power not ourselves," stemming from the influence of people "living and dead which arouses all good against all evil. Self-abandonment—that is the final word," so the personality may be open to these influences. Sin is the old word to express egoism. Dr. Wicks and Pelagius agree on original sin.

Because the great objective doctrines of the faith are omitted, the author carries us no further than the near Christian philosophers. His sincere conclusion is that, "the true product of our Biblical faith is the justifiable type, because it is justified by its admission that no one can possibly be all right, and by its readiness to offer the best it has."

RICHARD T. LORING.

Potentialities in Christian Witness

SPIRITUAL CONSEQUENCES OF THE PEACE. By Captain Hugh Gunning. Westminster Dacre-Press. Westminster. Pp. 23. Not priced.

The author of this small tract saw service in the late war as an Officer Observer with the 3rd British Infantry Division in North West Europe. Evidently a descendant of the famous Bishop Gunning of Ely, author of the Prayer for all sorts and conditions of men, Captain Hugh discusses the chaos which has been characteristic of our post war world and asks Christians if they are aware of the possibilities which the right kind of witness affords in this crucial time. His pamphlet does not argue the socio-political distress currently evident among the vanquished, but rather attempts to point out the impetus religion should be giving to the formation of a just peace.

On the whole this is a mediocre piece of writing, and one which is surprisingly ineffective. It is further distinguished by a complete naivete about the Vatican and its motives. We are told, for example, that the Pope's gift of four Cardinal's hats to Germany was "... the first friendly deed done by an international authority to a prostrate Germany. The Vatican in offering this gesture of Chris-

tian generosity gave an admirable lead to Christians generally."

FRANK V. H. CATHY.

Bible Scenes Dramatized

THE FIRST AMONG THE UNAFRAID. By Mercer Green Johnson. Washington, D. C.: the Longwood Company. 1947. Pp. xi, 210. \$2.50.

The author contends that the world needs a revivification of the historical Jesus, uncumbered by Palestinian dress or seventeenth century English. He has, therefore, placed plenty of "damns" and "hells" in the mouths of his currently equipped disciples and even occasionally in the mouth of their Master. One gets the impression as the scenes progress that they are written down to the proverbial radio moron and that the characters and possibly the author fail to develop an inner assurance of the divine character of the One they have been hobnobbing with.

Curiously the author seems to see the Christian life in reverse; that is, he implies that our Lord in His compassion for humanity was like Lincoln and the late President rather than the other way around. And why does he have Judas leave the room before the Holy Eucharist is instituted; why does he have Jesus explain carefully that the Holy Elements are symbols; why does he have the ascension take place in the upper room before a large assembly?

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Henry Laird Phillips, Priest

The Rev. Henry Laird Phillips, 100, retired priest of the diocese of Pennsylvania and rector emeritus of the church of the Crucifixion, Philadelphia, died on May 27th at his home in Germantown, Philadelphia, Pa. Dr. Phillips, who was the oldest priest in the diocese, retired in 1932 after 60 years of service in the diocese of Pennsylvania. For the last 20 years of his active ministry, Dr. Phillips had been archdeacon in charge of Colored work.

JAMAICAN

Dr. Phillips was born in Jamaica, W.I., the son of James Alfonso Phillips and Elizabeth (Crogman). He was graduated from the Philadelphia Divinity School in 1872, and was its oldest living alumnus. He was awarded the D.D. degree, *honoris causa*, by Lincoln University in 1906. He was ordained to the diaconate in 1875 and to the priesthood in 1876 by Bishop Stevens of Pennsylvania.

Funeral services were held in the Church of the Crucifixion on May 31st by Bishop Hart of Pennsylvania. Interment was in Merion Cemetery.

Dr. Phillips is survived by two sons, Harry and Theodore, and one granddaughter, Dr. Fredericka Phillips.

Evarts B. Green

Dr. Evarts Boutell Green, formerly dean of the University of Illinois College of Literature and Arts, died at his home in Croton-on-Hudson, N. Y., in July. He was 76 years of age.

Dr. Green was born in Kobe, Japan, July 8, 1870. He attended Northwestern University for three years and received his degrees from Harvard.

Dr. Green was a member of the University of Illinois faculty for 30 years, beginning as an assistant professor of history in 1893. He was made a full professor four years later and was appointed dean of the College of Liberal Arts. In 1923 he went to Columbia University and in 1926 was made the DeWitt Clinton Professor of American History. Dr. Green held honorary degrees from the University of Illinois, the University of Rochester, Dartmouth College, and Lehigh University. When he left Columbia he gave his home to be the site of the future Chapel of St. John the Divine at the University of Illinois.

Funeral services were held in St. Paul's, Ossining, N. Y.

Karl Albert Panthen

The parish of St. James the Less, Scarsdale, N. Y., suffered a loss in the death of Karl Albert Panthen on March 30th.

Mr. Panthen had for many years been active in the affairs of the parish. He served as a member of the parish board in 1931 and later was its president. Mr. Panthen was elected a member of the vestry in 1936, treasurer of the parish in 1937, and church warden in 1944. At the time of his death he was serving in this capacity and as treasurer. On several occasions he attended New York diocesan conventions and Westchester convocations as a lay representative of the parish.

Mr. Panthen was tireless in his efforts for the Church and always gave most generously of his time and means to its welfare.

ACU CYCLE OF PRAYER

October

5. St. Anne's Convent, Arlington Heights, Mass.
6. St. David's House, Buffalo, N. Y.
7. Convent of Holy Nativity, Bayshore, L. I., N. Y.
8. Convent of St. Anne, Kingston, N. Y.
9. Convent of St. Anne, Denver, Colo.
10. Order of St. Helena, Versailles, Ky.
11. St. James', Washington, D. C.
- 12-18. Convent of Poor Clares, Mount Sinai, L. I., N. Y.
19. St. Mark's, Mendham, N. J.
20. Sisters of St. John the Evangelist, Brooklyn, N. Y.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Lloyd M. Alexander, formerly rector of St. Philip's Church, Anacostia, Washington, D. C., is now chaplain of St. Augustine's College, Raleigh, N. C., and may be addressed there.

The Rev. John Q. Beckwith, formerly rector of St. Timothy's Church, Wilson, N. C., will become rector of St. Luke's, Charleston, S. C., on November 1st. Address: 24 Elizabeth St., Charleston 33, S. C.

The Rev. William A. Braithwaite, formerly rector of Trinity Church, Camden, N. Y., is now rector of Calvary Church, Homer, N. Y., and may be addressed there.

The Rev. Albert E. Campion, formerly priest in charge of St. Stephen's, South Ozone Park, L. I., N. Y., is now rector of St. George's, Brooklyn, N. Y. Address: 52 W. 13th Rd., Broad Channel, L. I., N. Y.

The Rev. Claude E. Canterbury, formerly rector of Christ Church, Douglas, Wyo., is now rector of St. Paul's, Lubbock, Texas. Address: 2321 16th St., Lubbock, Texas.

The Rev. Sherwood S. Clayton, formerly rector of St. John's, Fort Worth, Texas, is now rector of Grace Church, New Orleans, La. Address: 1501 Canal St., New Orleans 13, La.

The Rev. A. Chandler Crawford, formerly curate of Grace Church, Lawrence, Mass., is now rector of Christ Church, Zenia, Ohio, and may be addressed there.

The Rev. Robert T. Dickerson, formerly rector of the Church of Our Saviour, Baltimore, Md., will become rector of St. John's, Clinton, Iowa, on November 1st, and may be addressed there.

The Rev. Willis R. Doyle, formerly a non-parochial priest, is now vicar of the Prince of Peace Church, Gettysburg, Pa. Address: 316 E. Middle St., Gettysburg, Pa.

The Rev. Austin J. T. Ecker, formerly rector of Trinity Church, Washington, Pa., is now a staff member of the Detroit Episcopal City Mission. Address: 4032 Blaine Ave., Detroit 4, Mich.

The Rev. Rexford C. S. Holmes, formerly assistant at St. Matthias', Detroit, Mich., is now rector of St. John's, Saginaw, Mich. Address: 119 N. Michigan Ave., in that city.

The Rev. Elmer E. Johnson, formerly rector of Trinity Church, Litchfield, Minn., will become rector of St. Luke's, Des Moines, Iowa, on October 19th, and may be addressed there.

The Rev. Carlton N. Jones, formerly rector of St. Paul's, Lock Haven, Pa., will become rector of St. Luke's, Mt. Joy, Pa., on October 15th, and may be addressed there.

The Rev. William F. Judge, formerly a chaplain in the Navy, is now chaplain of Manlius School, Manlius, N. Y., and may be addressed there.

The Rev. Robert C. Kilbourn, formerly rector of Trinity Church, Granville, N. Y., is now rector of St. Andrew's, Algonac, Mich., and may be addressed there.

The Rev. Robert M. Man, formerly rector of Christ Church, Covington, La., will become vicar of Thankful Memorial Church, Chattanooga, Tenn., on November 1st. Address: 1607 W. 43d St., Chattanooga 9, Tenn.

The Rev. C. Norman Middleton, formerly priest in charge of St. John's, Dickinson, N. D., and priest in charge of St. Matthew's, Beach, N. D., is now rector of Grace Church, Menominee, Mich., and may be addressed there.

The Rev. John M. Mulligan, formerly chaplain of Salisbury School, Salisbury, Conn., is now rector of All Angels' Church, New York, N. Y. Address: 251 W. 80th St., New York 24, N. Y.

The Rev. Willis M. Rosenthal, formerly rector of Grace Church, Columbus, Neb., is now priest in charge of St. John's Mission, Logan, Utah. Address: 85 E. 1st North St., Logan, Utah.

The Rev. George M. Rutter, formerly rector of St. Luke's, Mount Joy, Pa., is now priest in charge of St. James' Mission, Ormond Beach, Fla., and may be addressed there.

The Rev. Francis J. Sullivan, formerly rector of Trinity Church, Erie, Pa., is now a missionary in the district of Arizona. Address c/o Bishop Kinsolving, Phoenix, Ariz.

The Rev. J. Howard Thompson, formerly rector of St. Mark's, Plainfield, N. J., is now priest in

charge of St. Stephen's Mission, Winston-Salem, N. C. Address: 1022 Woodland Ave., Winston-Salem, N. C.

The Rev. Wilfred T. Waterhouse, formerly rector of Trinity Church, Washington, Va., is now rector of Calvary Church, Front Royal, Va. Address: 205 Virginia Ave., in that city.

The Rev. John Weaver, formerly rector of Trinity Church, Troy, Ohio, will become dean of St. Paul's Cathedral, Detroit, Mich., on October 12th. Address: St. Paul's Cathedral, Detroit Mich.

The Rev. Royden K. Yerkes, formerly Professor of Theology, University of the South, Sewanee, Tenn., is now director of education for the diocese of Chicago. Address: 620 N. Central Park Ave., Chicago 24, Ill.

Resignations

The Rev. David S. Agnew, formerly rector of Calvary Church, Saginaw, Mich., has resigned.

The Very Rev. Charles Price Deems, dean of the Cathedral Church of St. Mark, Minneapolis, Minn., has resigned. The resignation will take effect not later than July 31, 1948.

The Rev. Emil Montanus, rector of St. John's, Saginaw, Mich., has retired.

The Rev. Raymond H. Paulson, rector of Trinity Church, Muscatine, Iowa, has resigned.

Changes of Address

The Rev. Everett J. Downes, formerly addressed at 1412 Benton Ave., Springfield, Mo., should now be addressed at 1508 Benton Ave., in that city.

The Rev. James M. Owens, formerly addressed

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53 Cotton St., Shreveport, La., should now be addressed at 1529 Elizabeth St., in that city.

Rev. John M. Poole, formerly addressed at North D St., Colton, Calif., should now be addressed at Box 366, in that city.

Rev. R. D. Shaw, formerly addressed at Yuba Ave., Oakland, Calif., should now be addressed at 3431 Laguna Ave., in that city.

Rev. Eric A. C. Smith, formerly addressed at 145 S. Vine St., Denver, Colo., should now be addressed at the Magnolia Apts. 25, 701 E. 14th St., in that city.

Rev. George A. A. Tocher, formerly addressed at 610 Fourth St., Portsmouth, Ohio, should now be addressed at Box 1173 in that city.

Rev. Robert M. Wolterstorff, formerly addressed at 1881 Hillcrest Ave., St. Paul, Minn., should now be addressed at 1848 Pinehurst Ave., in that city.

Ordinations

Priests

North Carolina: The Rev. Thomas Lawson Cox

was ordained to the priesthood by Bishop Penick of North Carolina on July 9th in St. Mark's Church, Halifax, N. C. He was presented by the Rev. James S. Cox, and the Rev. Robert E. Cox preached the sermon. Mr. Cox is to be rector of St. Mark's, Halifax, N. C., and may be addressed there.

The Rev. Ralph H. Kimball was ordained to the priesthood by Bishop Penick of North Carolina on September 3d in St. Paul's Church, Smithfield, N. C. He was presented by the Rev. Robert E. Cox and the Rev. Clarence R. Haden preached the sermon. Mr. Kimball is to be rector of St. Paul's Church, Smithfield, N. C., and may be addressed there.

Southern Ohio: The Rev. James A. Dalton was ordained to the priesthood by Bishop Hobson of Southern Ohio on September 24th in St. Stephen's Church, Cincinnati, Ohio. He was presented by the Rev. Canon Gilbert P. Symons and the Rev. Henry E. Hubbard preached the sermon. Mr. Dalton is to be rector of St. Stephen's, Winton Place, Cincinnati, Ohio. Address: 4737 Winton Place, Cincinnati, Ohio.

The Rev. Kenneth K. Shook was ordained to the priesthood by Bishop Hobson of Southern Ohio on September 16th in Trinity Church, Bellaire, Ohio. He was presented by the Rev. Frank Moore and the Very Rev. Corwin Roach preached the sermon. Mr. Shook is to be rector of Trinity Mission, Bellaire, Ohio, and may be addressed there.

Deacons

Kentucky: Hugh C. McKee was ordained to the diaconate by Bishop Clingman of Kentucky on September 21st in St. Mark's Church, Louisville, Ky. He was presented by the Rev. William H. Langley, who also preached the sermon. Mr. McKee is to be rector of Christ Church, Bowling Green, Ky., and may be addressed there.

Nebraska: James L. Stillwell was ordained to the diaconate by Bishop Brinker of Nebraska on September 18th in St. Stephen's Church, Grand Island, Nebr. He was presented by the Rev. Elmer D. Horstmann and the Very Rev. Winfield E. Post. Mr. Stillwell will continue his studies at Berkeley Divinity School, New Haven, Conn.



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Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs
30, Confessions: Sat 7:30

CHICAGO, ILL.

MONEMENT Rev. James Murchison Duncan, r
49 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r
20 Stewart Avenue
Sun Masses: 8, 9, 11 HC Others posted

FRANCIS' The Cowley Fathers
14 W. Thorndale Ave.
Sun Masses 8, Low: 9:30 Sung with instr; 11, Low
th hymns & instr; Daily: 7; C Sat 7:30-8:30
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19 St. Antoine St.
Sun Masses: 7:30, 10, 9:40 MP; Wed & HD Low
Mass 9:30

HOLLYWOOD, CALIF.

MARY OF THE ANGELS Rev. Neal Dodd, D.D.
10 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW ORLEANS, LA.

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Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

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NEW YORK CITY (Cont.)

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 & by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
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Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9



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NEW YORK CITY (cont.)

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Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

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Sun: Holy Eu 8, Mat 10:30, Sung Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30 Daily
Confessions: Sat 4 to 5

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N. Euclid at Washington
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Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

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Sun Masses 8, 11; Daily 7:30; Wed 7

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ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11—Sung Masses
Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Ulce
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. William R. Cook, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30

WE DARE TO LEAD

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